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A GENERATIVE GRAMMAR OF TAMIL

(A FRAGMENT OF TAMIL SYNTAX)

BY

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ANNAMALAI UNIVERSITY
ANNAMALAINAGAR
INDIA

(1967)

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DEDICATED

TO

MY TEACHER

PROFESSOR V. I. SUBRAMONIAM

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Preface

This is a revised edition of 'A Generative Grammar of Tamil', my Ph. D. dissertation submitted to the Graduate School of the Indiana University, Bloomington, U. S. A. in the year 1963. Though several changes and modifications were made the inner core remains to be the same. I have had the good fortune of working with Professor Fred W. Householder, my teacher and advisor who has been a source of inspiration. I wish to acknowledge my heartfelt thanks and gratitude to him for his continuous encouragement and kind help.

When I joined Annamalai University in the year 1965 I got the opportunity to teach 'Generative Grammar' and 'Transformational analysis' and I have had the benefit of discussing, with my colleagues and students, many theoretical questions of a fundamental nature in general and several syntactical problems of Tamil, the ways and means of incorporating them in a grammar like this in particular. I wish to thank all of them.

Professor T. P. Meenakshisundaran, now the Vice-Chancellor of Madurai University, then the Director of the Centre of Advanced Study in Linguistics, Annamalai University was very kind to take up this work for publication and I like to express my gratitude to him without whose kind help and constant encouragement this work would not have seen the light of the day.

My thanks are also due to Mr. M. Shanmugam Pillai for his various suggestions, to Mr. K. Rangan who has very cheerfully prepared the press copy and to Mr. P. Kothandaraman for the most strenuous work of proof reading. I am also very thankful to the authorities of the Annamalai University and the University Grants Commission. I should also thank Messrs Azhahu Printers for having executed this book.

S. Agesthialingom

Introduction

Since the publication of Noam Chomsky's *Syntactic Structures* in 1957 many linguists from various parts of world have been showing growing .interest in analysing syntactic structures of various languages using transformational methodology. The virtues of this technique have been felt by linguists and when more and more scholars began to work many short-comings have come to light and as the result we find several changes and modifications in the theory. As research in this area is continued in several quarters we can reasonably expect more and more changes and modifications. Since the submission of this book to press many improvements and departures have been proposed by Chomsky and others, which at this stage, the author finds very difficult to be incorporated. It is the author's pious hope that the valuable findings of the present and future research will be included in the revised edition of this book.

A fully adequate grammar must not only generate all the well-formed sentences we find in a language but also be able to show the relation that we find between various constituents of sentences in an explicit way. Expressions like *avan makan* "He (is a) son" and *avan makan* "his son" are very common in languages and the relation between *avan* and *makan* in the above expressions must be clearly indicated by any adequate linguistic analysis.

Another important feature of a fully adequate grammar lies in the fact that how it takes care of the genius of the languages. It should account for any apparant

deviations that we find in certain common expressions. For example, in language like Tamil, there is concord between subject and predicate and there are common expressions like *avan puli* "He (is like a) tiger" where we find masculine noun ending with a neuter noun. A fully adequate grammar must be able to show whether this is truly a deviant expression or not. As this is a very common expression in Tamil which one can often hear the grammar must account for such apparent deviations.[1]

Not only that, when someone says *avan caattan* it is understood by the hearer that the man referred to is *Caattan* (identity) whereas in the case of *avan puli* no identity is involved. Though both the expressions have the same structure they are understood differently by the native speakers of Tamil. This must be explicitly brought out in an adequate grammar.

Many grammatical categories are very simple in the lower level (traditionally speaking), but very complex in the higher level. For example, infinitive in Tamil is very simple but very complex in the syntactic level. All grammars and dictionaries without any exception give the gloss 'to see' 'to come' for expressions like *kaaṇa* and *vara* respectively. But one can very easily find that infinitive gives many different meanings like 'to see' 'as one sees' 'seeing' 'as soon as one sees' 'since someone sees' etc.[2] A fully adequate Tamil grammar must not only assign all these meanings to infinitive but give structural description as well in a most natural way indicating the possible sources for all these various meanings.

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1. For discussion see the author's *"Elliptical Sentences in Tamil,"* to appear in Linguistics.

2. See the author's *"Infinitive in Tamil"* (forthcoming).

In ping-pong dialogues we come across many incomplete sentences. Though they are incomplete the hearer gets the complete idea that the speaker intends to communicate. *maturekki* "to Madura" can mean different things like "I go to Madura" "I come to Madura" etc. A fully adequate Tamil grammar must be in position to show that though it is only a word it is an elliptical form of various sentences like *naan maturekki vaaRen* "I come to Madura" etc. and thereby it gives different meanings. As Chomsky puts it 'A fully adequate grammar must assign to each of an infinite range of sentences a structural description indicating how this sentence is understood by the ideal speaker-hearer'.[1]

Transformational-Generative grammar developed by Chomsky and followed by many linguists meets these requirements though there remain several questions as to the proper form of certain rules, organization of the grammar etc. Though there are many questions of a fundamental nature yet to be answered no better alternative theories have been hitherto proposed for the syntactical description of any natural language.

Transformational-Generative model is applied here to describe the syntactic structure of Tamil, a Dravidian language which is one of the fifteen national languages of India. It is being spoken by thirty million people in Tamil Nad and another three million in Ceylon. It is also one of the official languages of Malaya and Singapore. There are also several thousand people in South Africa, in Fiji and in some other islands in the South East speaking this language.

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1. Noam Chomsky, *Aspects of Theory of Syntax* M.I.T. Press, Cambridge, pp. 4–5.

Tamil has rich literary and grammatical traditions. The earliest extant Tamil work *Tolkaappiyam* is a grammatical treatise which is considered to have been written before the beginning of the Christian era.[1] It is very gratifying to note that the author of this great grammatical work was aware of many problems of Tamil syntax, not to mention the excellant way of his treatment of Tamil phonology and morphology. If one goes through the various chapters of *collatikaaram* (a chapter on Morphology and Syntax) he will venture to say that at least half of them deals with various problems of Tamil syntax in one way or other.[2]

One can very easily find structural ambiguities in any natural language and one of the qualifications of an adequate grammar is to account for them in a most natural way. While dealing with such questions Paul M. Postal and Jerrold J. Katz say "A crucial syntactic fact about languages is that there are sets of sentences whose underlying P-markers are similar or identical although the derived P-markers may be radically different and conversely that there are other sets of sentences where derived P-markers are similar or identical although the underlying P-markers may be quite different".[3]

I am very happy to note that the very same question had been raised in Tolkaappiyam. It speaks of certain structural ambiguities that one can find in Tamil. In cuutram 95 of VeeRRumai mayankiyal the author explains the ambiguity found in expressions like

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1. T. P. Meenakshisundaran, *A History of Tamil Language*, Deccan College, Poona, 1965, p.51.

2. See Agesthialingom' "*Tolkaappiyar's Treatment of Syntax*" memeo. Annamalai University, 1966.

3. Jerrold J. Katz and Paul M. Postal, *An Integrated Theory of Linguistic Descriptions*, M.I.T. Press, 1964. p. 33.

puli kol yaanai

which gives two different meanings

"the elephant (*yaanai*) that the tiger killed"

and

"the elephant (*yaanai*) that killed the tiger"

It is a happy coincidence that Katz and Postal also give the example

the killing of tigers

to explain such ambiguity. Though Tolkaappiyam and its commentators explain this ambiguity in a slightly different way they also derive the expression from two different underlying expressions like[1]

puliyai yaanai konRatu

"The elephant killed the tiger"

puliyaaR kollappaṭṭatu yaanai

"The elephant was killed by tiger"

To take one more instance, it has already been pointed out that an adequate grammar must, among other things, show the relations that exist between various constituents of various expressions. The relation between the relative participle and the head noun in Tamil varies according to the sources of their derivation.

1. *paṭicce payyan* "the boy who read"
2. *paṭicce paaṭam* "the lesson that (someone) read"
3. *paṭicce kaṇṇaaṭi* 'the glasses with which (someone) read"
4. *paṭicce paḷḷikkuuṭam* 'The school in which (someone) read'

---

1. For a study of such ambiguities in Tamil see the author's "*Structural Ambiguities in Tamil*", Indian Linguistics, Vol. 26, 1965, pp. 8–17.

Though all the phrases given above have similar structure (superficial), the relative participle + noun, the relations between the participles and nouns are not identical. We find them

1 a. subject-predicate relation

2 a. object-predicate relation

3 a. instrument-predicate relation

and 4 a. locative-predicate relation

respectively. This can be correctly accounted for by deriving these phrases from

1 b. *payyan paṭiccaan* "The boy studied"

2 b. *paaṭam paṭiccaan* "Someone read the lesson"

3 b. *kaṇṇaaṭiyṭṭu paṭiccaan* "Someone read with the glasses"

and 4 b. *paḷḷikkuuṭattuḷe paṭiccaan* "Someone read in the school"

respectively. Though the phrases have similar superficial structure (R.P+Noun) they have different underlying structures and that is why they give different meanings. This is what exactly Tolkaappiyam speaks of in Cuutram 234[1]. It speaks of different relations that one can find between relative participle and noun. The relations that exist between the subject-predicate, the objective case-predicate, the instrumental case-predicate, the locative case-predicate etc. (in a different order) are given in the above cuutram. The examples given by commentators like *Naccinaarkkiniyar* and *Ceenaavaraiyar* are also very suggestive.

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1. *Tolkaappiyam*, Collatikaaram, Ceenaavaraiyam, Kazhagam, Madras, 1959, p. 154.

aaṭiya kuuttan *kuuttan* who danced

uṇṭa cooRu the rice that (someone) ate

venRa veel the spear with which (someone) won

pukka il the house in which (someone) entered

vanta naaḷ the day on which (someone) came

It is true that these are all not stated in an explicit and orderly way in *Tolkaappiyam* which has left us in darkness in finding out the hidden treasure in it. It is now really a pleasure to read this old grammar with the background of modern transformational theory which helps us a great deal to understand the master mind of this great grammarian.

The study of Dravidian Linguistics was initiated by Rev. Robert Caldwel (1814–91) with the publication of his monumental book '*Comparative Grammar of the Dravidian or South Indian Languages*.' Though there was a lull for some years scholars like L. V. Ramaswamy Iyer, Jules Bloch etc. have brought out many publications dealing with various aspects of the Dravidian languages[1].

The works of Beschi, Pope, Arden etc. on Tamil are important, but their methodology[2] and purposes were different. They generally deal with Literary Tamil (though they mention

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1. Kamil Zvelebil "*One hundred years of Dravidian Comparative Philology*", Tamil Culture Vol. IX, 1961, 181–202.
2. Beschi, C. J. *Kotum Tamil* (Translated from Latin, Mohan G. S., Madras, 1848.

   Pope, G. U. *A Hand book of the Ordinary Dialect of the Tamil language*, Oxfod, 1857.

   Arden, A.H. *A Progressive Grammar of the Common Tamil*, Repr. Madras, 1934.

something about Colloquial Tamil) which is used by educated Tamils in formal talks, class room lectures, in radio etc.

The first descriptive grammar of Spoken Tamil to make use of modern structural methodology is Subramoniam's "*A Descriptive analysis of a dialect of Tamil*".[3] As Subramoniam says it fills the gap caused by the lack of a description of Spoken Tamil.

Subramoniam's grammar limits itself to phonology and morphology alone; it does not deal with syntax of Tamil and the present study is an attempt to fill this gap. It is also the first attempt to write a generative grammar for Tamil using transformational methodology.

This study is based on the writer's own idiolect. The dialect employed here is the Nanjilnad Vellaala dialect which is spoken by the vellala community in the Kanyakumari District, the southern most part of Madras State, South India.

It consists of four chapters (1) Constituent Structure, (2) Transformation, (3) Lists and (4) Morphophonemics. Constituent structure deals with the generation of simple sentences of two main types, the equational type and the subject-verb predicate type, all other types being derived from them in the second chapter. Morphophonemics deals wilh, as will be explained later, among other things, sandhi rules. It is not claimed that this is a complete grammar and as the title suggests only a fragment of Tamil syntax is given.

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3. V. I. Subramoniam, *A Descriptive analysis of a dialect of Tamil*, unpublished Ph.D. dissertation submitted to Indiana University, Bloomington, Indiana, 1957.

However, an attempt is made to give the salient features of the syntactic structure of Tamil.

Exhaustive and detailed study of Tamil Syntax under various heads like, Infinitive, Time expression, Case system, Relative participle, Verbal participle etc. is being worked out by various scholars in the Centre of Advanced Study in Linguistics, Annamalai University.

I

CONSTITUENT STRUCTURE

1.1. E ---→ (VOCI)+S ∧ (C) ∧ (*aa*)

Tamil sentences (S) can be preceded either by Vocative Expressions or by Interjections and they are abbreviated here as VOCI which will be expanded later.

eey imke vaa Hey, (1) come (3) here!
ayyoo avan cettuppoonaan Alas (1) he (2) is dead

In Tamil there is a group of clitics (C) which can be suffixed to any one of the constituents of a sentence. Clitics like *taan*, an emphatic marker (*imke-taan* 'right here') *aavatu* 'at least' (*avan-aavatu* 'at least he') are abbreviated here as C. These clitics in turn can be suffixed by *–aa*, an interrogative marker. The sign ∧ indicates that the suffix after it can be suffixed, as stated above, to any one of the constituents of a sentence (even when they are expanded further), but to one at a time, in its final stage (i.e. before morphophonemic changes take place). *–aa* also behaves like C. There are a few exceptions to this kind of suffixation which will be taken care of by certain transformations.

avan raaman ∧ aa will give
avan–aa raaman Is <u>he</u> Raman?

and

avan raaman–aa Is he <u>Raman</u>?
avan raaman ∧ *taan* will give
avan–taan raaman <u>He</u> (is) Raman

and

avan raaman–taan He (is) <u>Raman</u>
avan raaman ∧ *taan* ∧ *aa* will give (among others)
avan–taan–aa raaman Is he the one who is Raman?

and

avan raaman–taan–aa Is that really Raman?

Since these items are within parentheses showing that the items are optionally chosen, we will be able to have the original sentence *avan raaman* 'He is Raman' without any change at all.

$$1.2.\quad S \dashrightarrow NP_s + \begin{Bmatrix} NP_p \\ VP \end{Bmatrix}$$

Among various types of sentences in Tamil $NP_s + NP_p$ the Equational type and NP_s + VP, the Subject – Verb Predicate type are set as basic sentence types by this rule and all the other types are derived from these sentences by various transformations at various stages of the grammar.

avan raaman He (is) Raman

avan vantaan He came

The subscripts '*s*' & '*p*' denote that the items with them are used as subject and predicate respectively. When the items are given within braces it indicates exclusive disjunction; i.e., in this case NP_s is followed either by NP or by VP but not by both. This can also be represented by putting the items horizontally within braces separated by commas.

$$S \dashrightarrow NP_s + \{NP_p, VP\}$$

$$1.3.\quad VP \dashrightarrow (TM) + VP_b$$

By a series of rules, like the present one, VP is developed further. In a verb predicate sentence we may or may not have Time expressions (TM) and therefore they are placed as optional items. TM will be expanded further later.

avan neettu vantaan He (1) came (3) yesterday (2)

avan iṇṇekki vantaan He came today

1.4. VP_b - - - → $(ORD_1)+VP_c$

In Tamil adverbs of ordinals occur optionally before verbs and rule 4 generates them. ORD_1 will be expanded later as NU-*aavatu* where NU stands for any numeral. In noun phrases also we may have Ordinals like *reṇṭu-aavatu* 'second' *muuṇaavatu* 'third' which are used as adjectives, and to distinguish these two types (ORD_1 and ORD_2) the subscript '1' is used here. *-aaka*, an adverbial marker can be added to ORD_1 whereas this cannot be done in the case of ordinals used as adjectives (ORD_2).

avan reṇṭaavatu vantaan He (1) came (3) second (2)
avan reṇṭaavataake vantaan He came second

1.5. VP_c - - - → (SOC) + VP_d

SOC stands for Sociative Case Expressions which will be expanded later. In Tamil we find sentences like:

avan raaman-kuuṭe vantaan He came with Raman
avan raaman-kuuṭe peesunaan He spoke with Raman

Though *-kuuṭe* occurs in both the cases we find some difference in meaning and therefore *-kuuṭe* denotes not only sociative meaning but something else as well. This kind of subtle change in meaning expressed by various grammtical categories is not dealt with here and it lies beyond the scope of this sketch.

1.6. VP_d - - - → (INS) + VP_e

VP_d is unpacked as $(INS)+VP_e$ where INS stands for the Instrumental Case Expressions.

naan avan-aale vanten I (1) came (3) because of him
naan katti-ṭṭu veṭṭunen I cut with a knife
naan kaṇṇ-aale paatten I saw with (my) eyes

1.7. VP_e ---→ (INTE) + VP_f

(Intentive) + VP_f is the expansion of VP_e and this rule enables us to generate sentences like :

avan raaman-ukkaake ceytaan He (1) did (it) (3) for (the sake of) Raman (2)

Although in Old Tamil the contrast between the Dative and the Intentive is not expressed by two different markers *-ukku* and *-ukkaaka* in Modern Tamil we find this contrast overtly marked in most cases.

avan enakkaake onakku ceytaan He did (it) to you (3) for the sake of me (2)

1.8. VP_f ----→ (DAT) + VP_g

VP_f is further expanded into (DATIVE) + VP_g which in turn will be developed further by later rules. DAT stands for the Dative Case and this rule will generate sentences like :

avan raaman-ukku kuṭuttaan He gave (3) (it) to Raman (2)

naan mature-kki vanten I (1) came (3) to Madura (2)

This case will occur only with certain verbs and this selection of verbs will be taken care of by a later rule in which a restriction will be made.

1.9. VP_g ----→ (COMP) + VP_h

Though comparatives in Old Tamil are expressed by the case marker *-in,* in modern Tamil they are expressed by certain post positions which will follow the accusative forms and this will be dealt with in detail when COMP is expanded by a later rule. Positive is expressed by like post positions. (now functioning almost like a suffix) *poole* and comparative

by *viṭe*. Though there is no separate post position to denote superlative degree in Tamil the comparative marker when added to the nouns *ellaam* 'all things' and *ellaarum* 'all people' gives the idea better than all and this is used as superlative.

avan raamane-poole ooṭuvaan He (1) will run (3) like Raman (2)

avan raamane-viṭe veekamaa ooṭuvaan He will run faster (3) than Raman (2)

avan ellaareyum-viṭe veekamaa ooṭuvaan He will run faster than every one (2)

1.10. $VP_h \dashrightarrow (ABL) + VP_i$

Though ablative is also expressed in Old Tamil by *-in* when it is added to a noun, in modern Tamil it is formed when the post position (now functioning as a suffix) -(*i*) *runtu* is added to the locative.

avan viiṭṭle-(i)runtu vantaan He (1) came (3) from the house (2)

atu aṇṇankiṭṭe-(i)runtu vantu It (1) came (3) from the elder brother (2)

1.11. $VP_i \dashrightarrow (LOC) + VP_j$

Locative Expressions occur with verb predicate and like other expressions, ablative, dative etc., they also occur optionally and therefore they are put in parentheses. This is expressed by two markers -(*ki*)*ṭṭe* and *-le* the former occurring after the nouns denoting persons and living creatures and the latter occurring with the nouns denoting neuter things and living creatures.

avan viiṭṭ-le irukkaan He (1) is (3) in the house (2)

atu aṇṇan-(ki)ṭṭe irukku It (1) is with the elder brother.

1.12. $VP_j \dashrightarrow (OBJ)+VP_k$

There is a clear-cut distinction between transitive verbs which are capable of taking object and intransitive verbs which do not take object at all. Though it is possible to write the present rule as :

$$VP_j \dashrightarrow \begin{Bmatrix} (OBJ) + VP_{kt} \\ VP_{ki} \end{Bmatrix}$$

we keep VP_k as it is, since we have to make use of it in the following rules as a single unit. The selection and the restriction of transitive and intransitive verbs will be made possible later by the following context-sensitive rule.

$$(OBJ)+V \dashrightarrow (OBJ)+V_t$$

Objective (Accusative) case (which will be expanded later) is denoted by -e in Tamil, and it marks the direct object of the action of the verb.

naan raaman–e kaṇṭen I saw (1.3) Raman (2)

1.13. $VP_k \dashrightarrow (ADV)+VP_l$

avan rempe caapputṭaan He ate much

1.14. $ADV \dashrightarrow \begin{Bmatrix} (QUA)+\begin{Bmatrix} (NP-ADV_m) \\ ADV_1 \end{Bmatrix} \\ ADV_2 \end{Bmatrix}$

There are many kinds of adverbs in Tamil and they are all abbreviated here. QUA represents words like *rempa* 'much'; $NP - ADV_m$ is an abbreviation for expressions like:

veekamaake fast
veekamaa fast
veekamaaṭṭu fast

ADV_1 and ADV_2 represent experssions like *(rempa) payya* '(very) slowly', and words like *appaṭi* 'that manner', etc.

avan rempe veekamaa vantaan *He came very fast*
avan rempe payye vantaan He came very slowly

$$1.15.\quad VP_1 \dashrightarrow \begin{Bmatrix} V_k \\ V_{Co} - V_{Suf} \end{Bmatrix}$$

V_k represents verbs (defective) like *veeṇum*, *veeṇṭaam* etc.

atu enakku veeṇum I need that
atu enakku veeṇṭaam I don't need that

In Tamil, a Finite Verb has a series of Verb suffixes which are affixed to the verb complexes which consist of either simple verbal roots or simple verbs plus auxiliary verbs; they are abbreviated here as V_{Co} which will be expanded further by a later rule. Only to this complex are added various suffixes which denote tenses, negation, potential mood etc. By this rule Finite Verbs like *kuṭuttaan* 'he gave' *kuṭuttiruntaan* 'he had given' etc. are segmented into two parts, (as indicated by the morpheme boundary marker) namely verb complex (V_{Co}) and verb suffixes (V_{Suf}).

kuṭu-tten I gave (verb-verb suffix)
kuṭuttu-iru-nten I had given (verb -Aux- Vsuffix)

Notice that the auxiliary *iru* is added not to the simple verb root *kuṭu* but to the verbal participle of the main verb. These kinds of changes that the main verb undergoes when auxiliaries are added will be taken care of by some later transformational rules.

$$1.16.\quad V_{suf} \dashrightarrow \left\{ \begin{array}{l} IMP \\ V_{y} \\ V_{po} \\ V_{ne} \\ lle \end{array} \right\}$$

Verb suffix is expanded further. IMP stands for imperatives, V_y for tenses and the suffixes that follow them. V_{po} for the suffixes we find in expressions like *vara–kuuṭum* 'may come', V_{ne} for the suffixes we find in *vara–aaṇṭaam* 'need not come' etc., and – lle for the negative marker. A detailed treatment of these is given later.

IMP: *kuṭu* Give!

V_y : *kuṭu–tte* You (sing) gave
kuṭu–ppe You (sing) will give
kuṭukka–maaṭṭe You (sing) will not give

V_{po}: *kuṭukka–ṇum* I/You/He/She/They have to give

V_{ne}: *kuṭukka–aaṇṭaam* I/You/He/She/They need not give

lle: *kuṭukka–lle* I/You/He/She/They didn't give
I/You/He/She/They don't give
I/You/He/She/They will not give

$$1.17.\quad \text{IMP} \dashrightarrow \left\{ \begin{matrix} \text{IMP}_p \\ \text{IMP}_n \end{matrix} \right\}$$

Imperative is divided into two namely positive imperative and negative imperative.

vaa Come!

varaate Don't Come!

nii ceyyi You (sing) do (it)!

nii ceyyaate You (sing) don't do (it)!

$$1.18.\quad V_y \dashrightarrow \left\{ \begin{matrix} \text{Tense} \\ \textit{maaṭṭ} \end{matrix} \right\} - \text{G. P}$$

V_y which occurs after the verb complex (V_{co}) is rewritten into either Tense which represents all tenses in Tamil followed by G. P., the gender-person marker or *-maaṭṭ-*, a negative marker followed by gender-person.

avan kuṭu-tt-aan (V-Tense-G.P) He gave (it)

avan kuṭukka-maaṭṭ-aan He will not give (it)

when *-maaṭṭ-* is added to verb roots they undergo certain changes which will be taken care of by a later morphophonemic rule.

$$1.19.\quad \text{TM} \dashrightarrow \left\{ \begin{matrix} T_A + T_B \\ T_4 \end{matrix} \right\}$$

Time expression is expanded here into two components T_A and T_B, the latter denoting expressions like *kaaleyle naalu*

maṉikku '4 o' clock in the morning' whereas T_B stands for expressions like *januvari maasam* 'in the month of January, etc.

januvari maasam timkaḷaacce kaaleyle Monday morning in the month of January

maasam month

kaaleyle in the morning

timkaḷaacce Monday

T_4 takes care of expressions like '*enakku munti*', '*enakku poRaku*' etc.

enakku munti vantaan He came before I did

$$1.20. \quad T_A \dashrightarrow \begin{Bmatrix} T_a + T_p \\ T_1 \\ T_2 \\ T_3 \end{Bmatrix}$$

In Tamil there is concord between Time Expressions and the Verb Predicate in which we find various tenses. When time expressions denote past they always take past tense and the present and the future always go with the present and the future tenses respectively. This concord entails the classification of time expressions into past (T_1) Present (T_2) and future (T_3). T_a is a cover symbol for words like *poona* 'last' *aṭutta* 'next' *inta* 'this' etc. and when it comes with T_p we get expressions like *poone varuśam januvari maasam naalaam teyti timkaḷaacce* 'on Monday, the 4th of January last year'; T_p which denotes year, months, date and day is expanded further by the following rules.

$T_a + T_p$: *poone varuśam januvari maasam naalaam teyti timkaḷaacce vantaan* He came (8) on Monday (7) the fourth (5, 6) of January (3,4) last year (1.2)

poone last

varuśam year

maasam month

naalaam 4th

teyti date

timkaḷaacce monday

T_1 : *neettu* yesterday
muntaanaaḷ(u) day before yesterday
naalaanaaḷ(u) four days before to-day
avan neettu vantaan He came yesterday

T_2 : *iṇṇekki* to-day
avan iṇṇekki vaaRaan He comes to-day

T_3 : *naaḷekki* tomorrow
naaḷekkaḷiccu day after tomorrow
avan naaḷekki varuvaan He will come tomorrow

1.21. $T_p \dashrightarrow T_q + T_r$

T_p is expanded further into $T_q + T_r$, where T_q stands for expressions like *naalaam varuśam* '4th year' *mota(l) varuśam* 'first year' etc. Though T_r is treated as an obligatory item, it will be converted into optional, (This applies to all the following rules which deal with Time Expression); therefore expressions of the following type can be generated. T_q will be developed into ORD_2+ *varuśam* by a later rule.

T_q: *avan naalaam varuśam vantaan* He(1) came(4) in the fourth year (2.3)

1.22. $T_r \dashrightarrow T_s + T_t$

T_s represents expressions denoting months and this will be developed further.

avan januvari maasam vantaan He came in the month of January

avan reṇṭaam maasam vantaan He came in the second (2) month (3)

$T_q + T_s$: *avan aayirattu toḷḷaayirattu aRupattu muuṇaam varuśam januvari maasam vantaan* He (1) came (9) in January (7.8) in the year (6) 1963 (2,3,4)

1.23. $T_t \dashrightarrow T_u + N_{da}$

T_u stands for expressions denoting week or date which we find in expressions like:

T_u: *avan reṇṭaam vaaram vantaan* He(1) came(4) in the second week (2.3)

avan naaḷaam teyti vantaan He came on the fourth

$T_s + T_u$: *avan januvari maasam reṇṭaam vaaram vantaan* He came in the second week of January

$T_q + T_s + T_u$: *avan aayirattu toḷḷaayirattu aRupattu muuṇaam varuśam januvari maasam naalaam teyti vantaan* He came on 4th of January 1963

N_{da}: stands for the names of days *timkaḷaacce* 'Monday' *cevvaacce* 'Tuesday' etc.

1.24. $T_B \dashrightarrow N_t + T_x$

T_B (rule, 1.19), is rewritten into $N_t + T_x$, the former representing expressions like *kaale* 'morning' *maale* 'evening' etc., and the latter timings like *naalu maṇikku* 'at 4O' clock' *naalare maṇikku* 'at 4–30' etc. As already stated N_t and T_x will be converted into optionals by some transformational rules.

T_x : *avan naalu maṇikki vantaan* He came at 4O' clock

N_t : *avan kaaleyle vantaan* He came in the morning

$N_t + T_x$: *avan kaaleyle naalu maṇikki vantaan* He came at 4O' clock in the morning

$N_{da} + N_t + T_x$: *avan timkaḷaacce kaaleyle naalu maṇikki vantaan* He came on Monday morning at 4O' clock

$T_u + N_{da} + N_t + T_x$: *avan naalaam teyti timkaḷaacce kaaleyle naalu maṇikki vantaan* He came on Monday the 4th at 4O' clock in the morning

$T_s + T_u + N_{da} + N_t + T_x$: *avan januvari maasam naalaam teyti timkaḷaacce kaaleyle naalu maṇikki vantaan* He came at 4O' clock on Monday morning, the 4th of January

$T_q + T_s + T_u + N_t + T_x$: *avan aayirattu toḷḷaayirattu aRupattu muuṇaam varuśam januvari maasam naalaam teyti kaaleyle naalu maṇikki vantaan* He came at 4 O'clock in the morning the 4th January 1963

$T_q + T_s + T_u + N_{da} + N_t + T_x$: *avan aayirattu toḷḷaayirattu aRupattu muuṇaam varuśam januvari maasam naalaam teyti timkaḷaacce kaaleyle naalu maṇikki vantaan* He came at 4 O'clock in the morning on Monday, the 4th of January 1963

$T_1 + N_t + T_x$: *avan neettu kaaleyle naalu maṇikki vantaan* He came yesterday at 4 O'clock in the morning

$T_2 + N_t + T_x$: *avan iṇṇekki kaaleyle naalu maṇikki vaaRaan* He comes today at 4O' clock in the morning

$T_3 + N_t + T_x$: *avan naaḷekki kaaleyle naalu maṇikki varuvaan* He will come tomorrow at 4 O'clock in the morning

$$1.25.\quad T_4 \dashrightarrow \begin{Bmatrix} T_5 \\ T_6 \\ T_7 \\ T_8 \end{Bmatrix}$$

T_5 is expanded further. T_6 represents expressions like *appam* 'then' 'that time' etc.; T_7 stands for *oṭane* 'immediately' and T_8 for *ini* 'afterwards' (hereafter).

appam varuvaan He will come then

oṭane vantaan He came immediately

oṭane vaaRaan He comes immediately

oṭane varuvaan He will come immediately

ini varuvaan He will come afterwards

$$1.26.\quad T_5 \dashrightarrow \text{NP-}\textit{ukku}+T_b$$

$$1.27.\quad T_b \dashrightarrow \begin{Bmatrix} T_{b1} \\ T_{b2} \end{Bmatrix}$$

NP-*ukku*+T_{b1}: *enakku munti vantaan* He came before I did

NP-*ukku*+T_{b2}: *enakku pinti vantaan* He came after I did

$$1.28.\quad T_6 \dashrightarrow \begin{Bmatrix} T_{61} \\ T_{62} \end{Bmatrix}$$

T_6 is divided into two classes T_{61} and T_{62} as shown in the above rule; the former represents words like *appam, ippam,* and the latter represents words like *appam* meaning 'in that case'.

T_{61}: *appam vantaan* He came at that time
appam varuvaan He will come then
ippam vaaRaan He comes now
ippam varuvaan He will come now

T_{62}: *appam vaRuvaan* In that case he will come
appam vaaRaan He will come then (in that case)
pinne vaaRen In that case I will come

Notice that T_{61} can occur with any tense *whereas* T_{62} always occurs either with future or present tense.

It has already been stated that there is concord between Time Expressions and Verb Predicate and therefore we have classified Time Expression into T_1, T_2, T_3 etc. When T_1 occurs in a sentence, the tense of the Predicate is always past and when T_2 or T_3 occurs, the predicate can be either in the present or in the future tense. This selection is taken care of by the following rules, which are called CONTEXT - SENSITIVE rules. Tense is rewritten into Past in this particular context (when there is T_1) and into present or future in the context when there is T_2, T_3 etc.

1.29. $(X_1) + T_1 + (X_2) + \text{Tense} \dashrightarrow$
$(X_1) + T_1 + (X_2) + \text{Past}$

X_1 and X_2 are abbreviations of any item or items which can occur in the respective slots. Their presence or absence does not affect the *Tense* being rewritten into past and therefore they are put in parentheses. This will apply wherever

this kind of symbolization is made use of. This rule permits us not to have sentences like

**avan neettu varuvaan* He will come yesterday, but only to have sentences like

avan neettu vantaan He came yesterday

avan iṇṇekki vantaan He came today

(T_1 will include 'today' too)

$$1.30.\quad (X_1)+\begin{bmatrix} T_2 \\ T_3 \\ T_{62} \\ T_8 \end{bmatrix}+(X_2)+\text{Tense} \dashrightarrow (X_1)+\begin{bmatrix} T_2 \\ T_3 \\ T_{62} \\ T_8 \end{bmatrix}+(X_2)+\begin{Bmatrix} \text{Pres} \\ \text{Fut} \end{Bmatrix}$$

We introduce here a special convention of notation of brackets appearing on both sides of $\dashrightarrow$ indicating an abbreviation for two or more separate but very similar rules. When T_2 is chosen from the left hand side, T_2 in the right hand side is also to be chosen and when T_3 is taken T_3 from the right is to be taken. This is the same case with T_{62} and T_8 as well.

avan naaḷekki (T_3) *var–uv–aan* (Fut)
He will come tomorrow

avan naaḷekki vaa–R–aan (Pre)
He comes tomorrow

avan iṇṇekki var-uv-aan
He will come today

avan iṇṇekki vaa-R-aan
He comes today

appam var-uv-en
In that case I will come

appam vaa-R-en
In that case I will come

avan ini var-uv-aan
He will come afterwards

avan ini vaa-R-aan
He comes afterwards

When present tense is used with future time expressions it denotes certainty.

avan naaḷekki vaa-R-aan
He comes tomorrow

1.31. Tense ---→ { Past, Pres, Fut }

avan kuṭu-tt-aan He gave (it)

avan kuṭu-kk-aan He gives (it)

avan kuṭu-pp-aan He will give (it)

1.32 SOC ---→ NP- (*ukku*)- *kuuṭe*

Sociative case (Rule 1.5) expresses the idea that the action is performed in association with their nouns. Although *kuuṭe* 'with' (the sociative case marker) can occur alone, we

find expressions like *raamanukku-kuuṭe* where *-ukku*, generally considered as dative case marker, can also come in between the noun and *kuuṭe*.

naan raaman(ukku)-kuuṭe poonen
I went with Raman

Allomorphic variations of *-ukku-*, as all automatic allomorphic variations (contextual variants) are dealt within the morphophonemic section.

1.33. INS - - - → NP- { *aale* / *e* + *vaccu* / *ṭṭu* }

This case denotes instrument, means etc., and this is expressed by *-aale* 'by', *-e* (objective case marker) which is followed by *vaccu* 'having used' is also used to denote this case. *-ṭṭu* (literary *koṇṭu*) is also used now as an instrument case marker.

naan kattiy-aale veṭṭunen I cut it with (a) knife

naan kattiy-e vaccu veṭṭunen I cut it with (a) knife

naan kattiy-ṭṭu veṭṭunen I cut it with (a) knife

1.34 DAT - - - → NP *-ukku*

This has the meaning '*to*' and the Indirect object of the action of the verb is expressed by it.

avan raaman-ukku kuṭuttaan He gave it to Raman

avan mature-kki poonaan He went to Madurai

1.35 INTE - - - → NP *-ukku-aaka*
-aaka for

It has the meaning 'for', 'for the sake of', 'on behalf of'.

avan kuulikku-aake veele ceytaan He worked for wages

avan enakku-aake vantaan He came for my sake

1.36. $\text{COMP} \dashrightarrow \text{NP-e-} \left\{ \begin{array}{l} \textit{poole} \\ \textit{maatri} \\ \textit{viṭe} \end{array} \right\}$

-poole like

-maatri like

-viṭe a comparative marker

naan avane poole ooṭuven I (will) run like him

naan avane maatri ooṭuven I (will) run like him

naan avane viṭe (veekamaake) ooṭuven I (will) run faster than him

naan ellaareyum viṭe (veekamaake) ooṭuven I (will) run faster than every one

Notice that there is no superlative marker in Tamil and that superlative degree is expressed by adding comparative marker to *ellaarum* 'all men' and *ellaam* 'all things'.

1.37. ABL - - - → LOC-(*i*)*runtu*

Ablative case marker -(*i*)*runtu* is now added to the locative case expressions though this is not the case in old Tamil.

viiṭṭle-runtu from the house

naan viiṭṭle-runtu poonen I went from the house

avan(ki)ṭṭe-runtu from him

avan(ki)ṭṭe-runtu vaamkunen I got (it) from him

avan viiṭṭukkakatte-runtu vaaRaan He comes from inside the house

$$1.38. \quad \text{LOC} \dashrightarrow \text{NP-}\begin{Bmatrix} \text{loc} \\ \textit{ukku} + \text{Clp} \end{Bmatrix}$$

'loc' stands for locative case markers (–le and –(ki)ṭṭe) which will be expanded later.

viiṭṭ(u)–le in the house

avan-(ki)ṭṭe in him

atu viiṭṭ(u)le irukku It is in the house

atu avan(ki)ṭṭe irukku It is with him

Cl_p stands for certain clitics (clitics of place) like *akatte* 'inside' *uḷḷukke* 'inside' *oyare* 'up' etc.

atu viiṭṭukku akatte irukku It is inside the house

atu viiṭṭukku veḷiye irukku It is outside the house

viiṭṭ(u)-le in the house

viiṭṭukku–akatte inside the house

$$1.39. \quad \text{OBJ} \dashrightarrow \text{NP-}e$$

naan avan–e aṭiccen I beat him

$$1.40. \quad \text{NP}_p \dashrightarrow \text{NP} + (\textit{ille})$$

In Tamil negative in the Equational type of sentences is expressed by *ille* 'not' when added to affirmative sentences. Affirmative sentences like *atu maram* 'That (is a) tree' is made into negative by adding *ille* to the above sentence as *atu maram ille* 'That is not a tree'

avan enakke makan He is my son
avan enakke makan ille He is not my son
atu periye maram That is a big tree
atu periye maram ille That is not a big tree
itu alvaa It is halva (an Indian sweet)
itu alvaa ille It is not havla

$$1.41.\quad NP_s + (X) + IMP \dashrightarrow \left\{\begin{array}{l} PN_{2c} \\ PN_{2h} \\ PN_{2H} \\ \left\{\begin{array}{l} PN_{2c} \\ PN_{2h} \\ PN_{2H} \end{array}\right\} \text{-}Pl_p \end{array}\right\} + (X) + IMP$$

Imperatives always occur in the second person and this rule rewrites the subject (NP_s) into PN_{2c} PN_{2h} etc., as shown above. This context sensitive rule enables us to get only second person pronouns as subject when imperative (IMP) occurs in the predicate.

PN_{2c} : *nii vaa* You (sing) come!
nii varaate You (sing) don't come!

PN_{2h} : *niiru vaarum* You (Hon) come!
niiru varateyum You (Hon) don't come!

PN_{2H}: *niimko vaarumko* You (Hon) come!
niimko varaatemko You (Hon) don't come!

PN_{2c}–Pl: *niimko vaarumko* You come!
niimko varaatemko You don't come!

PN_{2h}–Pl: *niimko vaarumko* You come!
niimko varaatemko You don't come!

PN_{2H}–Pl: *niimko vaarumko* You come!
niimko varaatemko You don't come!

There are expressions like *raamaa imke vaa* 'Raman, come here!' where we find vocative and imperative. These expressions are derived from sentences like:

raamaa nii imke vaa 'Raman, you come here!'

by deleting *nii.*

raamaa amke poo Raman, go there!

eey imke vaa Hey, come here!

$$1.42.\quad NP \dashrightarrow \begin{Bmatrix} NP_b \\ PN \end{Bmatrix}$$

Since there are some syntactic differences between nouns and pronouns, they are separated by this rule; each of them is expanded further. A noun can be preceded by all kinds of adjectives whereas a pronoun cannot.

enakke (1) inte (2) makan (3) 'my (1) this (2) son'

is quite grammatical, whereas

enekke inte avan is ungrammatical.

$$1.43.\quad NP_b \dashrightarrow (\text{Genitive}) + NP_c$$

NP_b is expanded here and this rule generates Noun Phrases like:

enekke makan 'my son'

and thereby enables us to get sentences of the following type.

avan enekke makan He is my son

enakke makan raaman My son is Raman

enakke makan vantaan My son came

1.44. Genitive ---→ (G.c)+(G.c)+(G.c)+G.c

In Tamil genitive can occur once or twice or possibly three and rarely four times in a row, hence four is taken as the maximum and instead of making a recursive rule we prefer to put it in the above from. Genitive expressions like

en–akke appaa–(u)kke tamkacci–kke makan
my (1) father's (2) sister's (3) son

on–akke appaa–(u)kke tamkacci–kke makan–ukke puḷḷe 'your father's sister's son's child

are not uncommon.

ava(ḷ) onakke appaavukke tamkaccikke makanukke puḷḷe She (1) is your father's sister's son's daughter

avan enakke appaavukke tamkaccikke makan
He (1) is my father's sister's son

1.45. $G.c \dashrightarrow \left\{ \begin{matrix} NP_c \\ PN \end{matrix} \right\}$ —*ukke*

-*ukke* is one of the genitive case signs and this rule rewrites G.c as shown above. Allomorphic variations of genitive case, as all allomorphic variations, are dealt with in the morphophonemic section.

payyan–ukke boy's

kiḷi-kke parrot's

en–akke my

itu ante payyanukke pennu This is that boy's pen

itu enakke pennu This is my pen

1.46. NP_c - - - → $(D.ADJ)+NP_d$

Tamil has various kinds of adjectives namely Demonstrative Adjective, Numeral Adjective etc., and this rule unpacks NP_c into Demonstrative Adjective and NP_d each of which will be expanded further.

ante payyan that boy

inte payyan this boy

ante payyanuko those boys

ante payyan vantaan That boy came

inte payyan vantaan This boy came

ante payyanuko vantaanuko Those boys came

1.47. NP_d - - - → $(ORD_2)+NP_e$

ORD_2 stands for ordinals which, unlike ORD_1, are used as adjectives.

reṇṭaavatu payyan second boy

reṇṭaamatte payyan second boy

muuṇaamatte payyan third boy

reṇṭaavatu payyan vantaan The second boy came

naan reṇṭaavatu payyane paatten I saw the second boy

1.48. NP_e ---→ (NU.ADJ)+NP_f

reṇṭu payyanuko two boys

muuṇu viiṭu three houses

1.49. NU.ADJ ---→ $\left\{\begin{matrix}\text{NU. Adj}\\ \text{M. Adj}\end{matrix}\right\}$

Adjectives of quantity is here classified into two namely numeral adjectives which always occur before count nouns and mass adjectives which occur before both the mass and count nouns. In Tamil neuter nouns may or may not have plural markers.

naalu viiṭuko four houses

naalu viiṭu four houses

konjam taṇṇi little water

konjam viiṭuko a few houses

In every day speech we hear frames like

naalu (1) kaappi (2) four (1) coffee

ettane kaappi how many coffee

etc. and these are treated as the elliptical forms of

naalu kappu kaappi four cups of coffee

ettane kappu kaappi how many cups of coffee?

respectively.

1.50. NU. Adj ---→ $\left\{\begin{matrix}\text{NUM}\\ \textit{cela}\\ \text{M.Adj}\end{matrix}\right\}$

All adjectives like *konjam* 'litte' etc. can also occur before count nouns and therefore they are also included with

NU.Adj. Notice that in the author's dialect all mass adjectives can occur before count nouns too, whereas numeral adjectives cannot occur before mass nouns.

naalu viiṭuko four houses

cele viiṭuko a few houses

konjam viiṭuko a few houses

$$1.51. \quad \text{NUM} \dashrightarrow \left\{ \begin{matrix} \text{NUM}_s \\ \text{NUM}_p \end{matrix} \right\}$$

NUM is classified into two divisions namely NUM_s which denotes singularity and NUM_p which denotes plurality. As NUM_s always takes singular nouns as its head this classication becomes necessary.

oru payyan a boy

naalu payyan–maaru four boys

oru aaṭu a sheep

naalu aaṭu(ko) four sheep

When *oṇṇu* 'one' occurs as an adjective it undergoes certain changes (*oṇṇu + viiṭu* ---→ *oru viiṭu* 'a house') and these changes will be taken care of by later rules.

$$1.52. \quad \text{M.Adj} \dashrightarrow \left\{ \begin{matrix} \textit{avaḷavu-um} \\ \textit{puuraa-um} \\ \textit{ellaa-um} \\ \textit{konjam} \\ \textit{mukkaa(l) pamku} \\ \textit{ivḷavu} \\ \textit{avḷavu} \\ \textit{rempa} \end{matrix} \right\}$$

When *ellaa* 'all' *puuraa* 'whole' *avḷavu* 'all' etc. occur as adjectives in a noun phrase the head of which always takes *-um*; since the occurrence of *-um* is determined by *ellaa* etc., *ellaa -um* etc., are taken as **discontinuous morphemes** here.

ellaa-um all

ellaa kaappiyum all coffee

ellaa kaappi(ye)yum all coffee (objective case)

ellaa aaḷukaḷum all people

ellaa aaḷukaḷeyum all people (objective case)

ivḷavu kaappi this much coffee

avḷavu kaappi that much coffee

avḷavu-um all

puuraa-um all

konjam little

muukkaa(l) pamku much of some thing (literally three fourth)

rempe much

ellaa aaḷukaḷukkum to all people

puuraa kaappiyum all of the coffee

nii ellaa kaappiyeyum kuṭi You drink all the coffee!

nii puuraa kapppiyeyum kuṭi You drink all the (the whole) coffee !

nii avḷavu kaappiyeum kuṭi You drink all the coffee!

nii konjan kappi kuṭi You drink some coffee!

nii mukkaa pamku kaappi kuṭi You drink three fourth of the coffee!

nii ivḷavu kaappi kuṭi You drink this much coffee!

nii avḷavu kaappi kuṭi You drink that much coffee!

1.53. $NP_f \dashrightarrow (N_q\ \textit{-aana}) + NP_g$

Nouns are preceded by two kinds of adjectives namely Adjectives Proper (see the next rule) and Derivative Adjectives which are derived from certain nouns (N_q) by making use of the adjective marker - *aana.*

aḷaku-aana beautiful

ava aḷakaane poṇṇu She is (a) beautiful girl

1.54. $NP_g \dashrightarrow (ADJ_p) + N$

periye poṇṇu big girl

cinne poṇṇu small girl

ava periye poṇṇu She is a big girl

ava cinne poṇṇu She is a small girl

1.55. $ADJ_p \dashrightarrow \begin{Bmatrix} N\text{-}ADJ_q \\ ADJ_2 \end{Bmatrix}$

$N\text{-}ADJ_a$: *paṭṭu tuṇi* silk cloth

paḷimki kallu marble stone

ADJ_2 : *periye pennu* big pen

cinne pennu small pen

1.56. $NUM_S + (X) + N \dashrightarrow NUM_S + (X)$

$$+ \begin{Bmatrix} N_{gcs} \\ N_{cou} \end{Bmatrix}$$

When a noun is preceded by numerical adjectives like *oṉṉu* 'one' which denotes singularity (NUM_s) the noun must also be singular in number.

N_{gcs} is an abbreviation for all personal common singular nouns. N_{cou} stands for all neuter singular nouns.

N_{gcs}: *oru payyan* a boy

oru poṇṇu a girl

oru vaattiyaaru a teacher

oru kalekṭaru a collector

N_{cou}: *oru viiṭu* a house

oru pennu a pen

oru payyan vantaan A boy came

amke oru pennu irukku A pen is (4) there(1)

oru vaattiyaaru vantaaru A teacher came

oru ammaa vantaa A woman came

1.57. $NUM_p + (X) + N \dashrightarrow NUM_p + (X) + \begin{Bmatrix} N_{gcs}\text{-}Pl_1 \\ N_{cou}\text{-}Pl_2 \end{Bmatrix}$

When a noun is preceded by a plaral numeral adjective (NUM_P) the noun must always be (a count noun) plural and this rule takes care of this restriction.

reṇṭu payyan -maaru two boys

reṇṭu kaaḷeyo two oxen

naalu payyan-maaru vantaanuko Four boys came

reṇṭu payyan -maaru vantaanuko Two boys came

reṇṭu kaaḷeyo vantu Two bullocks came

1.58. $M.Adj + (X) + N \dashrightarrow M.Adj + (X) + \left\{ \begin{array}{l} N_{gco} \\ N_{nco} \end{array} \right\}$

Only common nouns occur before mass adjectives.

ellaa payyan -maarum all boys
ellaa kaaḷeyum all oxen
ellaa maavum all flour
ellaa payyan-maarum vantaanuko All boys came
ellaa kaaḷeyum vantu All the bullocks came

1.59. $N \dashrightarrow \left\{ \begin{array}{l} N_g \\ N_n \end{array} \right\}$

Nouns are divided into personal nouns (N_g) (denoting rational beings) and non-personal nouns (neuter, including living creatures). Though N_g is further divided into masculine and feminine, in plural pronouns like *avãmkaḷ* (*cf. avarkaḷ*) 'they' masculine vs feminine contrast is not maintained and this entails setting up the category N_g denoting rational nouns.

1.60. $N_g \dashrightarrow \left\{ \begin{array}{l} N_{gp} \\ N_{gco} \end{array} \right\}$

Personal nouns are further divided into proper nouns (N_{gp}) and common nouns (N_{gco}). Proper nouns like *murukan* 'Murugan' will not take any plural markers and numeral adjectives (Rules 1.56, 1.57).

N_{gp} : *murukan vantaan* Murugan came

N_{gco} : *payyan vantaan* The boy came

payyan -maaru vantaanuko The boys came

$$1.61. \quad N_{gp} \dashrightarrow \left\{ \begin{array}{l} N_{gm} \\ N_{gf} \\ N_{gh} \\ N_{gH} \end{array} \right\}$$

Proper nouns denoting human beings are classified further into masculine, feminine etc. as shown in the above rule, and this classification is mainly based on syntax. Most of the nouns denoting either men (N_{gm}) or women (N_{gf}) do not have any marker to denote any gender, but when they take predicates denoting masculine and feminine gender respectively there is concord. In Tamil we find honorific expressions like *kaṇṇan vantaaru* 'Kannan came' (honorific) and *kaṇṇan vantaa(ḷ)* (cf. vantaarkaḷ) 'Kannan came' (more honorific than *vantaaru*). Any noun denoting man and woman can be used as subject for these verbs and therefore we need two separate noun classes (N_{gh} vs N_{gH}) expressing courtesy or honor. This contrast can be seen in the case of common nouns too.

N_{gm} : *cammukam vantaan* Shanmugam came

N_{gf} : *ponnamme vantaa(ḷ)* Ponnammal came

N_{gh} : *cammukam vantaaru* Shanmugam (honorific) came

N_{gH} : *cammukam vantaa(ḷ)* Shanmugam (more honorific than N_{gh}) came

1.62. $N_{gco} \dashrightarrow N_{gcs} - (Pl_1)$

Personal common nouns are either singular or plural and this rule shows that plural markers are added to singular nouns. N_{gcs} will be classified further into masculine nouns (N_m), feminine nouns (N_f) etc.

N_m: *maappuḷe* husband
maappḷe-maaru husbands

N_f : *ponjaati* wife
ponjaati-maaru wives

N_h : *vaattiyaaru* teacher
vaattiyaar-maaru teachers

N_H: *kalekṭaru* collector
kalekṭar-maaru collectors

$$1.63.\ N_{gcs} \dashrightarrow \left\{ \begin{array}{l} N_m \\ N_f \\ N_h \\ N_H \\ N_{gc} - \left\{ \begin{array}{l} M.S \\ F.S \\ H.S \end{array} \right\} \end{array} \right\}$$

As stated above common nouns are all classified into several classes as shown in the above rule.

N_m: *maapp(u)ḷe* husband

ava(ḷ) maapp(u)ḷe vantaan Her(1) husband(2) came(3)

N_f : *avan ponjaati vantaa(ḷ)* His(1) wife(2) came(3)

N_h : *enakke maapp(u)ḷe vantaaru* My husband came

N_H : *onakke maapp(u)ḷe vantaa(ḷ)* Your husband came

N_{gc}–MS: *praamaṇa-n vantaan* The brahmin came

N_{gc}–FS: *praamaṇa-tti vantaa(ḷ)* The brahmin lady came

N_{gc}–HS: *praamaṇa-ru vantaaru* The brahmin came (Hon.)

N_{gc}–MS–Pl_1: *praamaṇan-maaru vantaanuko* The brahmins came

N_{gc}–FS–Pl_1: *praamaṇattiyo vantaa(ḷuko)* The brahmin ladies came

$$1.64. \quad N_n \dashrightarrow \begin{Bmatrix} N_{np} \\ N_{nco} \\ NUMB \end{Bmatrix}$$

Neuter nouns are also divided into three classes namely proper nouns, common nouns and the nouns denoting numerals. In proper nouns are included all the place names like *aṇṇaamale* 'Annamalai' etc.

N_{np} : *aṇṇaamale* Annamalai
poottiyuuru Pottiyoor

N_{nco}: *taṇṇi* water
pennu pen

meese table
puttakam book

NUMB: *oṇṇu* one
reṇṭu two

itu aṇṇaamale It is Annamalai

itu pennu It is (a) pen

itu oṇṇu It is one

1.65. $N_{nco} \dashrightarrow \begin{Bmatrix} N_{ma} \\ N_{cou} - (Pl_2) \end{Bmatrix}$

Neuter common nouns are further classified into mass nouns like (N_{ma}) *taṇṇi* 'water' *maavu* 'flour' which do not take any plural markers and count nouns like *maram* 'tree' which can take plural markers like in *maram-kaḷ* 'trees' though very often they occur without plural markers.

N_{ma}: *taṇṇi* water
maavu flour

N_{cou}: *maram* tree
pennu pen

konjam taṇṇi taa Give me some water!

naalu maramko nikki There are four trees

naalu maram nikki There are four trees

1.66. $N_{cou} \dashrightarrow \begin{Bmatrix} N_{li} \\ N_{nl} \end{Bmatrix}$

Neuter count nouns are divided into two classes, one of which denoting living creatures like *pasu* 'cow', *kaaḷe* 'bull'

etc., and the other denoting non-living things like *kal* 'stone' *maram* 'tree' etc. As already stated –*(ki)ṭṭe* the locative case suffix occurs with the nouns denoting human beings and the living creatures and (Rule 1.11) therefore this classification is necessary.

kal-le in the stone
pasu-le in the cow
pasu-(ki)ṭṭe in the cow
avan-(ki)ṭṭe in him, with him
ante pasu-(ki)ṭṭe paalu ille
There is no milk in that cow
atu avan-(ki)ṭṭe irukku
That is with him
ante maratt(u)-le ele ille
There is no leaf in that tree
ante pasu-le paalu ille
There is no milk in that cow

1.67. $N_{ma} \dashrightarrow \begin{Bmatrix} N_q \\ N_{nl} \end{Bmatrix}$

Mass nouns which do not take any plural markers are now divided into two classes. The quality nouns like *aḷaku* 'beauty' *veekam* 'speed' etc. form the class N_q which will very commonly occur with *-aana* (the adjective marker). Nouns other than these form the other class.

N_q: *aḷaku* beauty
aaccariyam wonder
paḷakkam custom, familiarity
uṇme truth

atu aaccariyamaane olakam
That is a wonderful world

itu uṇmeyaane ceyti
It is a real news

itu paḷakkamaane vaḷi
It is a familiar path

N_r : *taṇṇi* water
maavu flour
caaraayam alcohol
resam pepper water

1.68. $N_{nl} \dashrightarrow \begin{Bmatrix} N_p \\ N_T \\ N_o \end{Bmatrix}$

Neuter nouns denoting non-living creatures are divided into three namely nouns denoting place (N_P), nouns denoting time (N_T) and nouns denoting other things (N_o). N_P can be substituted by *emke* 'where' (*viiṭṭukkaa poonaan* → *emke poonaan*) and N_T by *eppam* 'when' (*timkaḷaacceyaa vantaan* → *eppam vantaan*).

eṭam place
viiṭu house
camayam time
kaale morning
maram tree
ceṭi plant
pennu pen

$$1.69.\quad N_T \dashrightarrow \begin{Bmatrix} N_{mo} \\ N_{da} \\ N_{ti} \\ N_{ot} \end{Bmatrix}$$

Nouns denoting time is further divided into four classes as shown in the above rule. N_{mo} represents the names of months (see rule 1.22), N_{da} represents the names of days (1.23), N_{ti} expressions like *kaale* 'morning' *caayamkaalam* 'evening' etc. (1.24) and N_{ot} other time expressions like *naaḷu* 'day' *camayam* 'time'.

aavaṇi month of Avani [August]
poraṭṭaasi month of Purattasi [September]
ayppasi month of Ayppasi [October]
nyaaRaacce Sunday
timkaḷaacce Monday
kaalampaRe morning
caayamkaalam evening

$$1.70.\quad N_p \dashrightarrow \begin{Bmatrix} N_{di} \\ N_{po} \end{Bmatrix}$$

Nouns denoting places are divided into two classes namely Nouns of direction (N_{di}) and other nouns (N_{po}). Nouns of direction will not take the dative case sign and instead *-e* is added to them and this entails a separate class of them.

N_{di} : *keḷakku* east
meekku west

N_{po} : *viiṭu* house
kooyilu temple

keḷekke poonaan He went to the east
keḷekke irukku It is in the east
viiṭṭukku poonaan He went to the house
viiṭṭle irukku It is in the house

$$1.71.\quad N_o \dashrightarrow \begin{Bmatrix} N_{tr} \\ N_{am} \\ N_{ox} \end{Bmatrix}$$

N_o is further classified into N_{tr} which includes nouns like *puḷi* 'tamarind tree', *aal* 'banian tree' which will take *-am* when nouns like *paḷam* 'fruit' are added to them, N_{am} which includes nouns like *pane* 'palmyra' which will take *-am* (but *e* is dropped) when they are added to nouns like *puu* 'flower'. All the other nouns are brought under N_{ox}.

N_{tr} : *puḷi* tamarind
puḷiyam paḷam tamarind fruit
puḷiye maram tamarind tree

N_{am} : *pane* palmyra
panamkaa palmyra fruit

N_{ox} : *kaṇṇaaṭi* mirror

atu puḷiyam paḷam
That is a tamarind fruit

atu kaṇṇaaṭi
That is a mirror

$$1.72. \quad N_{gc} \dashrightarrow \begin{Bmatrix} N_{gc1} \\ N_{gc2} \\ N_{gc3} \\ N_{gc4} \\ N_{gc5} \\ N_{gc6} \\ N_{gc7} \\ N_{gc8} \end{Bmatrix}$$

N_{gc} (rule 1.63) is further classified into various classes as shown in the above rule. This is based on various allomorphs of masculine singular, feminine singular and honorific singular morphemes. For example *-an* (masculine singular) occurs after N_{gc1} etc., *-n* occurs after N_{gc3} etc. and *-van* after N_{gc8}. Similarly *-aḷ* (feminine singular) occurs after N_{gc1}, *-cci* after N_{gc2} and so on.

N_{gc1} : *-an* *periyavan* big man
-aḷ *periyavaḷ* big woman
-ar *periyavar* big man (Hon)

avan periyavan He is a big man
ava(ḷ) periyava(ḷ) She is a big woman
avar periyavar He/She is a big man/woman

N_{gc3} : *-n* *vaṇṇaan* laundry man
-tti *vaṇṇaatti* laundry woman
avan vaṇṇaan He is a laundry man
ava vaṇṇaatti She is a laundry woman

N_{gc7} : *–van* *talayvan* leader (man)
–vi *talayvi* leader (woman)

avan talayvan He is a leader
ava talayvi She is a leader

1.73.
$$\text{M.S} \dashrightarrow \begin{Bmatrix} \textit{an} & / \begin{Bmatrix} N_{gc1} \text{ —} \\ N_{gc2} \text{ —} \\ N_{gc5} \text{ —} \\ N_{gc6} \text{ —} \\ N_{gc7} \text{ —} \end{Bmatrix} \\ \textit{n} & / \begin{Bmatrix} N_{gc3} \text{ —} \\ N_{gc4} \text{ —} \end{Bmatrix} \\ \textit{van} & / \; N_{gc7} \text{ —} \\ \textit{aan} & / \; N_{gc8} \text{ —} \end{Bmatrix}$$

–an	N_{gc1}	*periyavan* (< *periya–an*)	big man
	N_{gc2}	*cakkiliyan* (< *cakkili–an*)	scavanger man
	N_{gc5}	*aras-an*	king
	N_{gc6}	*veḷḷaaḷ–an*	vellala man
	N_{gc7}	*maam–an*	uncle
–n	N_{gc8}	*iiḷuva–n*	ezhava man
	N_{gc4}	*marumaka–n*	son-in-law
–van	N_{gc7}	*talay–van*	leader
-aan	N_{gc8}	*vaattiy–aan*	teacher (male)

1.74. F.S ----→

aḷ	/	N_{gc1} —
cci	/	N_{gc8}— / N_{gc2}—
tti	/	Ngc3 —
ḷ	/	Ngc4 —
i	/	Ngc5 —
ticci	/	Ngc6 —
vi	/	Ngc7 —

-*aḷ* N_{gc1} : *periyavaḷ* big woman
ava periyava(ḷ) She is a big woman

-*cci* N_{gc2} : *cakkilicci* scavanger woman
ava oru cakkilicci She is a scavanger woman

N_{gc8} : *vaatticci* teacher (woman)
ava oru vaatticci She is a teacher

-*tti* N_{gc3} : *iiḷuvatti* ezhava woman
ava oru iiḷuvatti She is a ezhava woman

-*ḷ* N_{gc4} : *marumakaḷ* daughter-in-law
ava een marumaka(ḷ) She is my daughter-in-law

-*i* N_{gc5} : *arasi* queen
ava oru arasi She is a queen

-*ticci* N_{gc6} : *veḷḷaaṭicci* (< *veḷḷaaḷ* – *ticci*) vellala woman
ava oru veḷḷaaṭicci She is a vellala woman

-*vi* N_{gc7} : *talayvi* leader (woman)
ava oru talayvi She is a leader

$$1.75.\quad \text{H.S} \dashrightarrow \left\{ \begin{array}{ll} \textit{ar} & / \left\{ \begin{array}{l} N_{gc1} \text{ —} \\ N_{gc2} \text{ —} \\ N_{gc5} \text{ —} \\ N_{gc6} \text{ —} \end{array} \right\} \\ \textit{r} & / \left\{ \begin{array}{l} N_{gc3} \text{ —} \\ N_{gc4} \text{ —} \end{array} \right\} \\ \textit{var} & / \ N_{gc7} \text{ —} \\ \textit{aar} & / \ N_{gc8} \text{ —} \end{array} \right\}$$

-ar N_{gc1} : *periyavar* big man (Hon)

N_{gc2} : *cakkiliyar* scavanger

N_{gc5} : *arasar* king

N_{gc6} : *veḷḷaalar* vellala

-r N_{gc3} : *iiḷuvar* ezhava

N_{gc4} : *marumakar* son-in-law

-var N_{gc7} : *talayvar* leader

-aar N_{gc8} : *vaattiyaar* teacher

$$1.76.\quad QUA + ADV_1 \dashrightarrow QUA_2 + ADV_1$$

There are two kinds of qualitatives (rule 1.14) one of which (*oree* 'only' 'too' 'very' etc.) does not occur with ADV_1 and this context sensitive rule takes care of this restriction.

oree veekamaa very fast

oree kaRuppaa utter black

oree saykkḷaa full of cycles

etc. are grammatical whereas

**oree payye*

**oree nallaa*

are ungrammatical.

avan oree veekamaa ooṭukaan
He runs very fast

ava oree kaRuppaa irukkaa
She is very black

$$1.77.\quad \text{QUA} \dashrightarrow \begin{Bmatrix} \text{QUA}_1 \\ \text{QUA}_2 \end{Bmatrix}$$

Qualitatives are classified into two classes QUA_1 and QUA_2, the former represents *oree* 'only' 'too' etc. and the latter expressions like *rempa* 'much' *konjam* 'little' etc.

QUA_1: *oree* very (literaly 'only')

QUA_2: *rempa* much, very
konjam little

avan oree veekamaa vantaan
He came very fast

avan rempe payye vantaan
He came very slowly

avan konjam payye vantaan
He came little slowly

1.78. $$PN \dashrightarrow \left\{ \begin{array}{l} PN_1 - \left(\left\{ \begin{array}{l} Pl_{31} \\ Pl_{32} \end{array} \right\} \right) \\ \left\{ \begin{array}{l} PN_2 \\ PN_3 \end{array} \right\} - (Pl_p) \end{array} \right\}$$

Pronouns (1.42) are classified into First Person, Second Person and Third Person Pronouns.

naan I
nii you (sing)
avan he
avaḷ she
atu that

naan vanten I came
nii vante You (sing) came
avan vantaan He came
ava vantaa She came
atu vantu It came

In Tamil there are two first person plurals namely the exclusive (PN_1–Pl_{31}) and the inclusive (PN_1-Pl_{32}) plurals. The inclusive includes the party addressed and the exclusive excludes the party addressed. This is the reason why the plural marker of the first person is treated separately.

PN_1–Pl_{31} : *naan-mkaḷ* we (exclusive)
PN_1–Pl_{32} : *naan-mam* we (inclusive)

naamko (< *naan-mkaḷ*) *vantom* We (excl) came
naamam (< *naan-mam*) *vantom* We (incl) came

$$1.79.\quad PN_2 \dashrightarrow \begin{Bmatrix} PN_{2c} \\ PN_{2h} \\ PN_{2H} \end{Bmatrix}$$

Second Person pronoun is further classified into PN_{2c}, PN_{2h} and PN_{2H}. As second person singular we have *nii* (PN_{2c}) 'you (sing)', *niir* (PN_{2h}) 'you (Hon. sing)' and *niimkaḷ* (PN_{2H}) 'you (more honorific than PN_{2h})'. As second person plural we have only one form *niimkaḷ* 'you (pl)' which is used as the plural from for all the three singular forms (*nii, niir, niimkaḷ*).

PN_{2c} : *nii* you (sing)
PN_{2h} : *niir* you (Hon. sing)
PN_{2H} : *niimkaḷ* you (Hon. sing)
PN_{2c}–Pl_p : *niimkaḷ* you (pl)
PN_{2h}–Pl_p : *niimkaḷ* (*niimkaḷ-ϕ*) you (pl)
PN_{2H}–Pl_p : *niimkaḷ* (*niimkaḷ-ϕ*) you (pl)

nii vante you (sing) came
niiru vantiiru you (Hon. sing) came
niimko (<*niimkaḷ*) *vanteyo* you (Hon. sing) came
niimko vanteyo You (pl) came

$$1.80.\quad PN_3 \dashrightarrow \begin{Bmatrix} PN_{3c} \\ PN_{3h} \\ PN_{3H} \end{Bmatrix}$$

As in the second person pronouns, in the third person too we find pronouns denoting honor, or courtesy. *avar* 'he/she' (PN_{3h}) denotes courtesy or honor to the person whom we refer to. *avamkaḷ* (PN_{3H}) denotes more courtesy than *avar* as in the case of *niir* and *niimkaḷ*. *avamkaḷ* is the only plural from for *avar* and *avamkaḷ* and this can be gotten by the following rules.

avar-mkaḷ > *avamkaḷ*
avamkaḷ-φ > *avamkaḷ*

PN_{3h} : *avar* he/she (Hon)
PN_{3H} : *avamkaḷ* he/she (Hon)

avaru vantaaru He/She came
avamko vantaa He/She came

$$1.81. \quad PN_{3c} \dashrightarrow \begin{Bmatrix} PN_{3m} \\ PN_{3f} \\ PN_{3n} \end{Bmatrix}$$

Only in the third person pronouns we find masculine and feminine contrast and in the first and second person pronouns singular and pluaral contrast alone is found. Therefore this rule divides PN_{3c} into masculine, feminine and neuter pronouns.

avan he (that-he)
ava(ḷ) she (that-she)
atu it (that-it)
ivan he (this-he)
iva(ḷ) she (this-she)
itu it (this-it)

PN_{3m} – Pl_p : *avanuko* (< *avan-ukaḷ*) they (masc)
PN_{3f} – Pl_p : *avaḷuko* (< *avaḷ-ukaḷ*) they (fem)
PN_{3n} – Pl_p : *atuko* (< *atu-kaḷ*) they (neut)
PN_{3m} – Pl_p : *ivanuko* (< *ivan-ukaḷ*) they (masc)
PN_{3f} – Pl_p ; *ivaḷuko* (< *ivaḷ-ukaḷ*) they (fem)
PN_{3n} – Pl_p : *ituko* (< *itu-kaḷ*) they (neut)

avanuko vantaanuko They (masc) came.
atu vantu It came
atuko vantu They (neut) came

Notice that in Modern Tamil there are no separate forms to express third person pronouns; the demonstrative pronouns are used as third person pronouns too.

In Old Tamil there is no separate form for third person masculine and feminine plural pronouns. Both are expressed by the word *avar* 'they (mas., fem)' and in later times by the word *avarkaḷ* 'they (mas., fem)' and these are called as epicene plural. Forms like *avanuko* 'they (masc)' *avaḷuko* 'they (fem)' are used in colloquial Tamil and these words are slowly finding their way in modern written Tamil too.

$$1.82.\quad \text{VOCI} \dashrightarrow \left\{ \begin{array}{l} \text{VOC} \\ \text{INTR} \end{array} \right\}$$

VOCI (rule 1.1) is expanded further. VOC represents all the Vocative Expressions and INTR all the Interjections found in Tamil.

$$1.83.\quad \text{VOC} \dashrightarrow \left\{ \begin{array}{l} \text{VOC}_1 \\ \text{N-Voc}_q \end{array} \right\}$$

Vocative Expressions are classified into VOC_1 and $N\text{–}Voc_q$, the former will include expressions like *leey* an expression to draw the attention of small boys and the latter will include the vocative forms derived from nouns (*raamaa!* <*raaman*).

leey imke vaa Boy, come here!

raamaa imke vaa Raman, come here!

Expressions like *imke vaammaa* (<*vaa ammaa*) 'Come here, mother!' can be generated by permutation transformation by which we can change the position of the vocative.

ammaa imke vaa →

imke vaa ammaa → *imke vaammaa*

ṭeey imke vaa →

imke vaa–(a)ṭaa → *imke vaaṭaa*

$$1.84.\quad INTR \dashrightarrow (INTR_1)+(INTR_2)$$

In Tamil there are many Expressions of Interjections like *ayyoo* 'alas' *ayyoo paavam* 'alas pitiable' etc. and all these are taken care of by this rule. In certain cases we find interjections are inserted in the medial positions of a sentence too and this can be accounted for by transformational rules.

ayyoo alas!

ayyoo paavam alas pitiable!

ayyayyoo alas! alas!

ayyoo avan cettu-poonaan Alas (!)! he is dead

ayyoo paane oṭenju-pooccu Alas! the pot is broken

$$1.85.\quad ORD_1 \dashrightarrow \left\{ \begin{matrix} NU_{61} \\ NU \end{matrix} \right\} ORD_{1q}$$

–aavatu (rule 1.4) is an ordinal marker ORD_{1q} and as already stated *–aaka* can be added to it optionally.

naalaavatu fourth
naalaavataake fourth
naalaavatu vantaan He came fourth
naalaavataake vantaan He came fourth

1.86. T_q - - - → ORD_2 + *varuśam*

T_q (1.21) is expanded further. ORD_2 stands for the ordinals occurring as adjectives.

varuśam year
mote varuśam first year
ren̥ṭaam varuśam second year
avan mote varuśam vantaan
He came in the first year

1.87. T_s - - - → $\left\{ \begin{matrix} ORD_m \\ N_{mo} \end{matrix} \right\}$ + *maasam*

T_s is expanded further (1.22). ORD_m represents ordinals denoting one to twelve and N_{mo} (1.68) represents the names of twelve months.

maasam month
mote maasam first month
naalaam maasam fourth month
aavaṇi maasam month of August
januvari maasam month of January
avan januvari maasam vantaan
He came in the month of January

1.88. T_u - - - → $\left\{ \begin{matrix} ORD_v + \textit{vaaram} \\ ORD_d + \textit{teyti} \end{matrix} \right\}$

vaaram week
teyti date
reṇṭaam vaaram second week
naalaam teyti on fourth (date)

ORD_v represents ordinals denoting one to four and ORD_d represents ordinals denoting one to thirty one.

1.89. $N_t \dashrightarrow N_{ti}$ - (*le*)

N_{ti} (1.68) represents words like *kaale* 'morning', *caayam-kaalam* 'evening' etc.

kaaleyle in the morning
caayamkaalam (in the) evening
avan kaaleyle vantaan He came in the morning

1.90. $T_x \dashrightarrow NU_m$

$$\sim \left(\left\{ \begin{matrix} ee- \left\{ \begin{matrix} arekkaal \\ kaal \\ mukkaal \end{matrix} \right\} \\ are \end{matrix} \right\} \right) + maṇikki$$

NU_m stands for the numerals one to twelve.

arekkaal one eighth
kaal quarter
are half
mukkaal three quarters

When the fractions *kaal* and *mukkaal* are combined with the numerals, *-ee-* comes between them.

naal-ee-kaalu four and a quarter
naal-ee-mukkaalu four and three quarters
naal-are four and a half

$$1.91.\quad ORD_2 \dashrightarrow \begin{Bmatrix} NU_{61} \\ NU \end{Bmatrix} - ORD_{2q}$$

ORD_{2q} represents the ordinal markers *-aavatu*, *-aam* and *-aamatte.*

naal-aamatte fourth
naal-aavatu fourth
naal-aam fourth

$$1.92.\quad ORD_m \dashrightarrow NU_m - ORD_{2q}$$

ORD_m represents all the ordinal numbers which can occur with the names of the months (rule 1.87). Naturally NU_m stands for all the numerals from 1 to 12.

naal-aam maasam fourth month
anj-aam maasam fifth month

$$1.93.\quad ORD_d \dashrightarrow NU_d - ORD_{2q}$$

NU_d stands for all the numerals from 1 to 31 which can occur before the noun *teyti* 'date'

naalaam teyti fourth (date)
aaRaam teyti sixth (date)

$$1.94.\quad ORD_v \dashrightarrow NU_v - ORD_{2q}$$

NU_v represents the numerals 1 to 4
rentaam vaaram second week
muunaam vaaram third week

$$1.95.\quad NU_m \dashrightarrow \begin{Bmatrix} NU_6 \\ pattu + \left(\begin{Bmatrix} onnu \\ rentu \end{Bmatrix} \right) \end{Bmatrix}$$

NU_6 represents the number 1 to 9

pattu ten
pattu+onnu eleven
pattu+rentu twelve

NU_6: *onnu* one
rentu two
muunu three
naalu four
anju five
aaRu six
eelu seven
ettu eight
ompatu nine

NU_6+ORD_{2q} (rule 1.91):

onnaam first
rentaam second
muunaam third
avan ettaam maasam vantaan
He came in the eighth month

$$1.96.\quad NU_d \dashrightarrow \left\{ \begin{array}{l} ((\textit{rentu})+\textit{pattu})+(NU_6) \\ \textit{muunu}+\textit{pattu}+(\textit{onnu}) \end{array} \right\}$$

This will generate all the numerals form 1 to 31.

NU_6: *onnu* one
⋮

pattu+NU_6:

pattu+onnu eleven
pattu+rentu twelve
pattu+ompatu nineteen

reṇṭu+pattu :

reṇṭu+pattu twenty

reṇṭu+pattu+NU_6 :

reṇṭu+pattu+oṇṇu twenty one
reṇṭu+pattu+reṇṭu twenty two
reṇṭu+pattu+ompatu twenty nine

muuṇu+pattu :

muuṇu+pattu thirty
muuṇu+pattu+oṇṇu thirty one
reṇṭaam teyti second (date)
muppattu oṇṇaam teyti thirty first

avan reṇṭaam teyti vantaan
He came on the second

reṇṭaam teyti second (date)

muppattu oṇṇaam teyti thirty first

1.97. ADJ - - - → $\begin{Bmatrix} \text{D.Adj} \\ \text{enta} - \text{ES} \end{Bmatrix}$

D.Adj : *ante payyan* that boy
inte payyan this boy

enta-ES : *ente payyan-um* (*varuvaan*) Any boy (will come)
ente payyan-oo (*vantaan*) Some boy (came)
ente payyan-aavatu (*varuvaan*) Some boy (will come)
ente paypan-ṇṇaalum (*varuvaan*) Any boy (will come)

Notice that in the above expressions when *enta* denoting universality occurs with the noun *payyan* it always takes

suffixes like *-um*, *-oo*, *-aavatu* etc. and the occurrence of these suffixes (ES) is conditioned by *enta*; therefore they are taken as discontinuous morphemes like *ellaa-um* and *puuraa-um* (rule 1.52). Universal pronouns like *yaarum* 'anybody' *etum* 'anything' can be derived from various expressions as shown below:

ente payyanum > evanum anybody (masc)

ente poṇṇum > evaḷum anybody (fem)

ente poruḷum > etum anything

ente aaḷum > (y)aarum anybody (both woman and man)

Every language has a numeral system. Tamil has a highly developed numeral system of its own. Numerals in Tamil are used as cardinals, ordinals, numeral adjectives etc. When *oṇṇu* 'one' is used either as adjective or as ordinal it undergoes certain changes (e.g. *oṇṇu-aamatte > mota* (1)). Similarly when various combinations of various numerals are made we find many morphophonemic changes which will be taken care of by certain rules in the morphophonemic section. Here, in this chapter, the numeral system of Tamil is generated by a series of rules.

1.98. $\text{NUMB} \dashrightarrow \left\{ \begin{array}{l} \text{NUM}_s \\ \text{NUM}_p \end{array} \right\}$

NUMB (rule 1.64) is classified into two classes NUM_s and NUM_p; the former represents *oṇṇu* 'one' *are* 'half' (fractions) etc., and the latter *reṇṭu* 'two' *muuṇu* 'three' etc.

$$1.99.\ \mathrm{NUM_s} \dashrightarrow \left\{ \begin{array}{c} \mathrm{NU_{61}} \\ \mathrm{FRA} \end{array} \right\}$$

FRA stands for all fractions in Tamil. NU_{61} stands for *oṇṇu* 'one'.

FRA : *mukkaalu* three quarters
are half
kaalu quarter
arekkaalu one eighth

itu oṇṇu It is one
itu mukkaalu It is three quarters
itu are It is half
itu kaalu It is quarter

$$1.100.\ \mathrm{NUM_p} \dashrightarrow \mathrm{NU - (FRA)}$$

NU represents all the numerals except *oṇṇu* 'one' which has already been generated by the previous rule.

NU : *reṇṭu* two
muuṇu three
pattu ten
irupatu twenty

NU – FRA : *reṇṭu-are* two and a half
reṇṭu-ee-kaalu two and a quarter
reṇṭu-ee-mukkaalu two and three quarters
reṇṭu-ee-arekkaalu two and one eighth

Notice when *kaal* 'quarter' *mukkaal* 'three quarters' and *arekkaal* 'one eighth' are added to numerals *-ee-* comes

between them and this will be taken care of by a latter morphophonemic rule.

$$1.101.\ NU \dashrightarrow NU_p + \begin{Bmatrix} (NU_{62}) \\ NU_{61} \end{Bmatrix}$$

NU_{62} stands for all the numbers from two to nine. Though NU_p is taken as an obligatory item, this will be made optional in the following rules and this will enable us to have $NU_p + NU_{62}$, $NU_p + NU_{61}$, NU_{62} and NU_p .

$NU_p + NU_{61}$: *irupattu oṇṇu* twenty one
aayirattu oṇṇu one thousand and one

NU_{62}: *reṇṭu* two
muuṇu three
naalu four

$NU_p + NU_{62}$: *irupattu reṇṭu* twenty two
aayirattu reṇṭu one thousand and two

$NU_p + NU_{61}$ - FRA: (rule 1.100)
irupattu oṇṇu-are twenty one and a half

$NU_p + NU_{62}$ - FRA:
irupattu reṇṭu-are twenty two and a half

$$1.102.\ NU_p \dashrightarrow NU_q + (NU_5)$$

NU_q will be expanded further and it will be made optional later. NU_5 stands for the second digit of Tamil numeral system. All the multiples of ten are generated when NU_5 is expanded further (rule 1.111). When it is followed by NU_6, (NU_{62} & NU_{61}) the multiples of one are added to it.

$NU_q + NU_5$:

irunuuttu pattu two hundred and ten
aayirattu pattu one thousand and ten

NU_5: *pattu* ten
irupatu twenty
muppatu thirty
naappatu forty
aympatu fifty
aRupatu sixty

$NU_5 + NU_{61}$:

irupattu oṇṇu twenty one
muppattu oṇṇu thirty one

$NU_5 + NU_{62}$:

irupattu reṇṭu twenty two
muppattu muuṇu thirty three
naappattu naalu forty four
aympattu muuṇu fifty three
patinaalu (< *pattu* + *naalu*) fourteen

$NU_5 + NU_{61}$ - FRA:

irupattu oṇṇu-are twenty one and a half
muppattu oṇṇu-are thirty one and a half

$NU_5 + NU_{62}$ - FRA:

irupattu reṇṭu-are twenty two and a half
muppattu reṇṭu-ee-kaalu thirty two and a quarter

Notice that when NU_5 is not followed either by NU_{62} or NU_{61} we find a change (*pattu*>*patu* as in the case of *irupatu*, *muppatu* etc.) and this kind of change will be taken care of by certain morphophonemic rules later.

NU_5-FRA : (rule 1.100)

pattare (< *pattu–are*) ten and a half
patteekaalu ten and a quarter
irupateekaalu twenty and a quarter

1.103. NU_q - - - → NU_r + (NU_4)

NU_4 represents the third digit of Tamil numeral system i.e. hundred. When it is expanded further, as will be shown in (rule 1.110), it generates all the multiples of hundred (100–900). As shown in the foregoing rules, NU_4 is optionally followed by NU_5 and NU_6 and this enables us to have NU_4, NU_4+NU_5, NU_4+NU_6 (NU_{61} and NU_{62}), $NU_4+NU_5+NU_6$ etc.

NU_4: *(oru)nuuRu* one hundred
irunuuRu two hundred (rule 1.110)
munnuuRu three hundred
naanuuRu four hundred
aynuuRu five hundred
aRunuuRu six hundred

NU_4+NU_5: (rule 1.102)

irunuuttu pattu (*nuuRu*>*nuuttu*) two hundred and ten
munnuuttu pattu three hundred and ten
naanuuttu irupatu four hundred and twenty
aynuuttu muppatu five hundred and thirty

NU_4+NU_6: (rule 1.101)

eṇṇuuttu naalu eight hundred and four
naanuuttu reṇṭu four hundred and two
aynuuttu oṇṇu five hundred and one
toḷḷaayirattu eṭṭu nine hundred and eight

$NU_4 + NU_5 + NU_6$: (rules 1.102, 1.101)

irunuuttu irupattu reṇṭu
two hundred and twenty two

aRunuuttu muppattu naalu
six hundred and thirty four

eḷunuuttu naappattu anju
seven hundred and forty five

NU_4 – FRA: (rule 1.100)

irunuuttu-are two hundred and a half
naanuuttu-are four hundred and a half

$NU_4 + NU_5$ – FRA: (rules 1.100, 1.102)

irunuuttu pattu-are two hundred and ten and a half

$NU_4 + NU_5 + NU_6$ – FRA: (rules 1.102, 1.101, 1.100)

irunuuttu irupattu oṇṇu-ee-kaalu
two hundred and twenty one and a quarter
irunuuttu irupattu reṇṭu-ee-kaalu
two hundred and twenty two and a quarter

1.104. $NU_r \dashrightarrow NU_s + (NU_3)$

NU_3 stands for the fourth and the fifth digits (1,000 - 99,000). This msy be followed either by NU_4, or NU_4 + NU_5, or NU_4 + NU_5 + NU_6, or NU_5 + NU_6, or NU_5, or NU_6 etc. NU_s will be expanded further and be made optional.

$NU_s + NU_3$:

reṇṭu leccattu (NU_s) *reṇṭaayiram* (NU_3)
two lakhs and two thousand (202,000)

NU_3 :

(o)oraayiram one thousand
reṇṭaayiram two thousand
muuvaayiram three thousand
naalaayiram four thousand
ayyaayiram five thousand
aaRaayiram six thousand
eeḷaayiram seven thousand
eṭṭaayiram eight thousand
ompataayiram nine thousand

$NU_3 + NU_4$: (rule 1.103)

reṇṭaayirattu irunuuRu (aayiram > aayirattu)
two thousand and two hundred

muuvaayirattu munnuuRu
three thousand and three hundred

eṭṭaayirattu aynuuRu
eight thousand and five hundred

irupattu ayyaayirattu naanuuRu
twenty five thousand and four hundred

$NU_3 + NU_4 + NU_5$:

reṇṭaayirattu irunuuttu irupatu
two thousand two hundred and twenty

muuvaayirattu aynuuttu naappatu
three thousand five hundred and forty

ayyaayirattu naanuuttu pattu
five thousand four hundred and ten

$NU_3 + NU_4 + NU_5 + NU_6$:

reṇṭaayirattu irunuuttu irupattu naalu
two thousand two hundred and twenty four

muuvaayirattu naanuuttu naappattu muuṇu
three thousand four hundred and forty three

ayyaayirattu naanuuttu aRupattu anju
five thousand four hundred and sixty five

NU_3+NU_5:

reṇṭaayirattu irupatu
two thousand and twenty

naalaayirattu pattu
four thousand and ten

aaRaayirattu aympatu
six thousand and fifty

NU_3+NU_6:

reṇṭaayirattu reṇṭu two thousand and two
pattaayirattu naalu ten thousand and four
ompataayirattu eṭṭu nine thousand and eight

$NU_3+NU_4+NU_6$:

reṇṭaayirattu irunuuttu naalu
two thousand two hundred and four

eṭṭaayirattu eṇṇuuttu eṭṭu
eight thousand eight hundred and eight

irupataayirattu irunuuttu reṇṭu
twenty thousand two hundred and two

$NU_3+NU_5+NU_6$:

reṇṭaayirattu irupattu naalu
two thousand two hundred and four

NU_3 - FRA:

reṇṭaayirattu-are two thousand and a half
muuvaayirattu-are three thousand and a half

1.105. $NU_s \dashrightarrow NU_t + (NU_2)$

NU_2 represents the sixth and the seventh digits of Tamil numeral system (one hundred thousand to nine hundred thousand).

NU_t will be expanded further and be made optional.

$NU_t + NU_2$:

naalu kooṭiyee (NU_t) *reṇṭu leccam*
four crores and two lakhs (40,200,000)

NU_2:

reṇṭu leccam two lakhs (two hundred thousand)

muuṇu leccam three lakhs (300,000)

naalu leccam four lakhs (400,000)

anju leccam five lakhs (500,000)

$NU_2 + NU_3$:

reṇṭu leccattu aympataayiram
two lakhs and fifty thousand (250,000)

naalu leccattu aRupataayiram
four lakhs and sixty thousand (460,000)

pattu leccattu eḷupataayiram
ten lakhs and seventy thousand (1,070,000)

$NU_2 + NU_3 + NU_4$:

reṇṭu leccattu reṇṭaayirattu irunuuRu
two lakhs two thousand and two hundred (202,200)

naalu leccattu ayyaayirattu nuuRu
four lakhs five thousand and one hundred

$NU_2+NU_3+NU_4+NU_5$:

reṇṭu leccattu reṇṭaayirattu irunuuttu naappatu
two lakhs two thousand two hundred and forty (202,240)

muuṇu leccattu naalaayirattu naanuuttu aRupatu
three lakhs four thousand four hundred and sixty (304,460)

anju leccattu aaRaayirattu naanuuttu empatu
five lakhs six thousand four hundred and eighty (506,480)

$NU_2+NU_3+NU_4+NU_5+NU_6$:

naalu leccattu reṇṭaayirattu irunuuttu irupattu naalu
four lakhs two thousand two hundred and twenty four (402,224)

aaRu leccattu aRupataayirattu eḷunuuttu empattu naalu
six lakhs sixty thousand seven hundred and eighty four (660,784)

aRupatu leccattu eṇṇaayirattu empattu eṭṭu
sixty lakhs eight thousand eight hundred and eighty eight (608,888)

NU_2+NU_4 :

reṇṭu leccattu eḷunuuRu
two lakhs and seven hundred (200,700)

muuṇu leccattu munnuuRu
three lakhs and three hundred (300,300)

naalu leccattu naanuuRu
four lakhs and four hundred (400,400)

NU_2+NU_5 :

pattu leccattu irupatu ten lakhs and twenty (1,000,020)

anju leccattu naappatu five lakhs and forty (500,040)

aaRu leccattu aRupatu six lakhs and sixty (600,060)

$NU_2 + NU_6$:

rentu leccattu naalu two lakhs and four (200,004)
eelu leccattu ettu seven lakhs and eight (700,008)
anju leccattu aaRu five lakhs and six (500,006)

NU_2 - FRA :

rentu leccattu-are two lakhs and a half
naalu leccattu-are four lakhs and a half
anju leccattu-ee-kaalu five lakhs and a quarter

1.106. NU_t - - - - → (N_u + *kooti*)

NU_u is an abbreviation for

$(NU_2)+(NU_3)+(NU_4)+(NU_5)+(NU_6)$

When all the items like the above are in parentheses at least one has to be taken and it holds good for all the rules of this type. This rule will enable us to generate (with the other rules), up to 99,999,999,999,999 which is arbitrarily chosen as the highest number in Tamil numerical system. Adjustment can very easily be made to generate a higher or a lower numeral than this. *kooti* is equivalent to ten millions.

NU_6 + *kooti*: (rule 1.112)

oru kooti one crore (10,000,000)
rentu kooti two crores (20,000,000)
muunu kooti three crores (30,000,000)
naalu kooti four crores (40,000,000)
anju kooti five crores (50,000,000)
ompatu kooti nine crores (90,000,000)

NU_5 + *kooti*: (rule 1.111)

pattu kooti ten crores (100,000,000)

irupatu kooṭi twenty crores (200,000,000)
muppatu kooṭi thirty crores (300,000,000)

NU_4 + *kooṭi*: (rule 1.110)

irunuuRu kooṭi two hundred crores (2,000,000,000)
naanuuRu kooṭi four hundred crores (4,000,000,000)
aynuuRu kooṭi five hundred crores (5,000,000,000)

NU_3 + *kooṭi*: (rule 1.108)

reṇṭaayiram kooṭi two thousand crores (20,000.000,000)
ayyaayiram kooṭi five thousand crores (50,000,000,000)
pattaayiram kooṭi ten thousand crores (100,000,000,000)

NU_2 + *kooṭi*: (rule 1.107)

reṇṭu leccam kooṭi two lakhs crores (2,000,000,000,000)
pattu leccam kooṭi ten lakhs crores (10,000,000,000,000)
aympatu leccam kooṭi fifty lakhs crores (50,000,000,000,000)
toṇṇuuttu ompatu leccam kooṭi ninety nine lakhs crores (99,000,000,000,000)

NU_2 + NU_3 + *kooṭi:*

reṇṭu leccattu pattaayiram kooṭi (2,100,000,000,000)
naalu leccattu irupataayiram kooṭi (4,200,000,000,000)

NU_2 + NU_3 + NU_4 + *kooṭi:*

reṇṭu leccattu pattaayirattu naanuuRu kooṭi (2,104,000,000,000)
reṇṭu leccattu irupattu naalaayirattu naanuuRu kooṭi (2,244,000,000,000)

$NU_2 + NU_3 + NU_4 + NU_5 +$ *kooṭi* :

reṇṭu leccattu pattaayirattu naanuuttu naappatu kooṭi (2,104,400,000,000)

reṇṭu leccattu irupattu naalaayirattu naanuuttu naappatu kooṭi (2,244,400,000,000)

$NU_2 + NU_3 + NU_4 + NU_5 + NU_6 +$ *kooṭi* :

reṇṭu leccattu pattaayirattu naanuuttu naappattu naalu kooṭi (2,104,440,000,000)

reṇṭu leccattu irupattu naalaayirattu naanuuttu naappattu naalu kooṭi (2,244,440,000,000)

$NU_6 +$ *kooṭi* $+ NU_2$:

aaRu kooṭi–ee irupatu leccam (62,000,000)

eṭṭu kooṭi–ee naappatu leccam (84,000,000)

$NU_6 +$ *kooṭi* $+ NU_2 + NU_3$:

aaRu kooṭi–ee irupatu leccattu reṇṭaayiram (62,002,000)

eṭṭu kooṭi–ee naappatu leccattu naalaayiram (84,004,000)

$NU_6 +$ *kooṭi* $+ NU_2 + NU_3 + NU_4$:

aaRu kooṭi–ee irupatu leccattu reṇṭaayirattu eṇṇuuRu (62,002,800)

eṭṭu kooṭi–ee naappatu leccattu naalaayirattu naanuuRu (84,004,400)

$NU_6 +$ *kooṭi* $+ NU_2 + NU_3 + NU_4 + NU_5 + NU_6 -$ FRA :

aaRu kooṭi–ee irupatu leccattu reṇṭaayirattu eṇṇuuttu irrupattu naal–are (62,002,824 1/2)

eṭṭu kooṭi–ee naappatu leccattu naalaayirattu naanuuttu naappattu naal–are (84,004,444 1/2)

$NU_2 + NU_3 + NU_4 + NU_5 + NU_6 +$ *kooṭi* $+ NU_2 + NU_3 + NU_4 + NU_5 + NU_6$:

toṇṇuuttu ompatu leccattu (NU_2) *toṇṇuuttu ompatu aayirattu* (NU_3) *toḷḷaayirattu* (NU_4) *toṇṇuuttu* (NU_5) *ompatu* (NU_6) *kooṭi-ee toṇṇuuttu ompatu leccattu* (NU_2) *toṇṇuuttu ompatu aayirattu* (NU_3) *toḷḷaayirattu* (NU_4) *toṇṇuuttu* (NU_5) *ompatu* (NU_6) (99,999,999,999,999)

$NU_2 + NU_3 + NU_4 + NU_5 + NU_6 +$ *kooṭi* $+ NU_2 + NU_3 + NU_4 + NU_5 + NU_6 - FRA$:

empattu eṭṭu leccattu (NU_2) *empattu eṭṭu aayirattu* (NU_3) *eṇṇuuttu* (NU_4) *empattu* (NU_5) *eṭṭu* (NU_6) *kooṭi-ee empattu eṭṭu leccattu* (NU_2) *empattu eṭṭu aayirattu* (NU_3) *eṇṇuuttu* (NU_4) *empattu* (NU_5) *eṭṭu-ee mukkaalu* ($NU_6 - FRA$) (88,888,888,888,888 3/4)

Note that when *kooṭi* is followed by another numeral it *takes - ee* which will be taken care of by a later morphophonemic rule.

1.107 $NU_2 \dashrightarrow NU_j +$ *leccam*

leccam lakh (1,00,000)

NU_2 (rule 1.105) is expanded further here.

NU_j is an abbreviation for (NU_5) + (NU_6). In Tamil there is no word equivalent to 'million', the idea of which is expressed by the combination of *pattu leccam* (ten lakhs, 1,000,000). This rule will enable us to generate the multiples of lakh, the highest of which is 9,900,000.

$NU_6 +$ *leccam* :

aaRu leccam six lakhs (600,000)

eeḷu leccam seven lakhs (700,000)
eṭṭu leccam eight lakhs (800,000)

NU_5+*leccam*:

pattu leccam 1,000,000
irupatu lecccm 2,000,000
muppatu leccam 3,000,000

NU_5+NU_6+*leccam*:

pati – naalu leccam – 1,400,000
irupattu naalu lecaam – 2,400,000
muppattu muuṇu leccam – 3,300,000

leccam is changed into *leccattu* when it is followed by a smaller number which will be taken care of by a latter morphophonemic rule.

1.108. NU_3 - - - → NU_j + *aayiram*

aayiram thousand

NU_6+*aayiram*

reṇṭu aayiram two thousand
muuṇu aayiram three thousand
naalu aayiram four thousand

NU_5+*aayiram*

irupatu aayiram twenty thousand
pattu aayiram ten thousand
muppatu aayiram thirty thousand

NU_5+NU_6+*aayiram* :

irupattu naalu aayiram twenty four thousand
empattu reṇṭu aayiram eighty two thousand
muppattu aaRu aayiram thirty six thousand

Changes like *irupatu+ aayiram>irupataayiram* can be taken care of in the morphophonemic section.

1.109. NU_j ---→ $(NU_5) + (NU_6)$

In Tamil numeral system the multiples of *aayiram* 'thousand' and *leccam* 'lakh' are from one to ninety nine, and as shown above in the expansions of NU_3 and NU_2 we have NU_j which is expanded in this rule.

NU_6+*aayiram* :

reṇṭu aayiram two thousand
muuṇu aayiram three thousand
ompatu aayiram nine thousand

NU_5+*aayiram* :

pattu aayiram ten thousand
toṇṇuuRu aayiram ninety thousand

NU_5+NU_6+*aayiram* :

toṇṇuutru ompatu aayiram ninety nine thousand

NU_6+*leccam* :

oru (<*oṇṇu*) *leccam* one lakh
reṇṭu leccam two lakhs
muuṇu leccam three lakhs

NU_5+*leccam :*

pattu leccam ten lakhs
irupatu leccam twenty lakhs
muppatu leccam thirty lakhs

NU_6+NU_5+*leccam* :

irupattu naalu leccam twenty four lakhs
muppattu anju leccam thirty five lakhs

1.110. NU_4 - - - → NU_6 + *nuuRu* :

NU_6 stands for all the numbers from 1 to 9.

(oru) nuuRu (<*onnu+nuuRu*) (one) hundred
iru - nuuRu (<*reṇṭu+nuuRu*) two hundred

In Tamil, nine hundred will be denoted by *toḷḷaayiram* which will be gotten by the morphophonemic rule

ompatu+nuuRu - - - → *toḷḷaayiram*

1.111. NU_5 - - - → NU_6 + *pattu*

- *pattu* ten

NU_6 + *pattu* :

pattu (<*oṇṇu+pattu*) ten
irupatu (<*reṇṭu+pattu*) twenty
muppatu (<*muuṇu+pattu*) thirty
naappatu (<*naalu+pattu*) forty
toṇṇuuRu (<*ompatu+pattu*) ninety

NU_5+NU_6 :

irupattu naalu twenty four
muppattu nualu thirty four
naappattu naalu forty four

NU_5+NU_6 - FRA :

irupattu naalare twenty four and a half
muppattu muuṇare thirty three and a half

NU_5 - FRA :

irupatu-are twenty and a half
muppatu-are thirty and a half

Note that NU_{62}+*pattu* becomes NU_{62}+*patu*

1. when it is followed by fractions (*irupatu - are*)
2. when it is followed by a higher number than ten (*irupatu aayiram*)
3. when it is not followed by any numeral (*irupatu*).

This will be dealt with later.

$$1.112. \quad N_6 \dashrightarrow \begin{Bmatrix} NU_{61} \\ NU_{62} \end{Bmatrix}$$

NU_6 is classified into NU_{61} and NU_{62} the former represents *oṇṇu* 'one' and the latter numbers from *reṇṭu* 'two' to *ompatu* 'nine'. Number concord between numeral adjective and nouns entails this classification (rules 1.56, 1.57, 1.99, 1.100).

NU_{61} : *oṇṇu* one

NU_{62}: *reṇṭu* two
muuṇu three
naalu four
anju five
aaRu six
eeḷu seven
eṭṭu eight
ompatu nine

Tamil has Subject-Predicate concord. Masculine singular nouns used as subjects take the predicate with masculine singular marker (*-aan*) and feminine singular nouns take predicate with feminine singular marker (*aaḷ*), neuter nouns with neuter markers etc., and therefore the gender person

markers (G. P) (1.18) in the Verb Predicate have to be rewritten accordingly. By the following context-sensitive rules the Subject-Predicate concord is taken care of.

1.113 $$\begin{bmatrix} N_M \\ N_{MP} \end{bmatrix}_s + (X) + X_1 \text{ -G.P } \dashrightarrow$$

$$\begin{bmatrix} N_M \\ N_{MP} \end{bmatrix}_s + (X) + X_1 - \begin{bmatrix} \textit{aan} \\ \textit{aanukaḷ} \end{bmatrix}$$

$$N_M \text{ is an abbreviation for } \begin{bmatrix} PN_{3m} \\ N_{gc}\text{-M.S} \\ N_{gm} \\ N_m \end{bmatrix}$$

$$N_{MP} \text{ is an abbreviation for } \begin{bmatrix} PN_{3m} - Pl_p \\ N_{gc}\text{-M.S-}Pl_1 \end{bmatrix}$$

$$X_1 \text{ stands for } V_{CO} - \begin{Bmatrix} \text{Tense} \\ \textit{maaṭṭ} \end{Bmatrix}$$

This holds good for rules 1.113 — 1.120.

This rule illustrates that G.P. is rewritten into *-aan* and *-aanukaḷ* when the subjects are N_M and N_{MP} — respectively. That is, when masculine singular and masculine plural nouns occur as subject, gender-person marker is rewritten into *-aan* (masculine singular) and *aanukaḷ* (masculine plural) respcetively and this will enable us to generate sentences like

PN_{3m}: *avan vantaan* He came

N_{gc} – M.S : *vaṇṇaan vantaan* The laundry man came

N_{gm} : *cammukam vantaan* Shunmugam came

avanuko vantaanuko They (mas.) came (*-kaḷ* > *-ko*)

vaṇṇaanuko vantaanuko The laundry men came

1.114. $$\begin{bmatrix} N_F \\ N_{FP} \end{bmatrix}_s + (X) + X_1 - G.P \dashrightarrow$$

$$\begin{bmatrix} N_F \\ N_{FP} \end{bmatrix}_s + (X) + X_1 - \begin{bmatrix} aa\d{l} \\ \\ aa\d{l}uka\d{l} \end{bmatrix}$$

N_F stands for $\begin{bmatrix} PN_{3f} \\ N_{gc}\text{-F.S} \\ N_{gf} \\ N_f \end{bmatrix}$

N_{FP} stands for $\begin{bmatrix} PN_{3f} - Pl_p \\ N_{gc} - \text{F.S-}Pl_1 \end{bmatrix}$

PN_{3f} : *avaḷ vantaaḷ* She came

N_{gc} – F.S : *vaṇṇaatti vantaaḷ* The laundry woman came

N_{gc} : *ponnamme vantaaḷ* Ponnammal came

avaḷuko vantaaḷuko They (fem.) came

vaṇṇaattiyo vantaaḷuko The laundry women came

(*i-kaḷ* > *iyo*)

$$1.115.\ N_n + (X) + X_1 - G.P \dashrightarrow N_n + (X) + X_1 - u$$

Neuter singular/plural subjects take neuter singular predicates. Though there is contrast between the neuter singular and plural predicate in the literary Tamil, this is not found in the author's spoken dialect.

atu vantu That came

pasu vantu The cow came

aṇṇaamale vantu Annamalai came

atuko vantu They (neut.) came

pasukko vantu The cows came

$$1.116.\ \begin{bmatrix} PN_{3h} \\ N_{gc}\text{-}H.S \\ N_{gh} \\ N_h \end{bmatrix}_s + (X) + X_1 - G.P \dashrightarrow$$

$$\begin{bmatrix} PN_{3h} \\ N_{gc}\text{-}H.S \\ N_{gh} \\ N_h \end{bmatrix}_s + (X) + X_1 - aar$$

avaru (<*avar*) *vantaaru* He (hon) came

naaṭaaru vantaaru Nadar came

appaa vantaaru Father came

$$1.117.\quad \left[\begin{matrix} PN_{3H} - (pl_p) \\ N_{gH} \\ N_H \\ N_{gc}\text{-}H.S\text{-}Pl_1 \end{matrix}\right]_s + (X) + X_1 \ \text{-}G.P \dashrightarrow$$

$$\left[\begin{matrix} PN_{3H}\text{-}(Pl_p) \\ N_{gH} \\ N_H \\ N_{gc}\text{-}H.S - Pl_1 \end{matrix}\right]_s + (X) + X_1 - \textit{aaḷ}$$

avamkaḷ vantaaḷ He/She (Hon.) came
avamkaḷ vantaaḷ They came
appaa vantaaḷ Father came
vaattiyaarmaaru vantaaḷ Teachers came

$$1.118.\quad \left[\begin{matrix} PN_1 \\ PN_1\text{-}\left[\begin{matrix} Pl_{31} \\ Pl_{32} \end{matrix}\right] \end{matrix}\right]_s + (X) + X_1 \ - G.P \dashrightarrow$$

$$\left[\begin{matrix} PN_1 \\ PN_1 \ \text{-}\left[\begin{matrix} Pl_{31} \\ Pl_{32} \end{matrix}\right] \end{matrix}\right]_s + (X) + X_1\text{-}\left[\begin{matrix} \textit{en} \\ \\ \textit{om} \end{matrix}\right]$$

First person singular subject takes *-en* and plural subject takes *-om*. In Tamil there are two first person pronouns namely inclusive and exclusive. This contrast is found only in the morphological level and this will be taken care of later.

naan vanten I came
naamko vantom We (excl.) came
naamam vantom We (incl.) came

1.119. $\begin{bmatrix} PN_{2c} \\ PN_{2h} \end{bmatrix}_s + (X) + X_1 - G.P \dashrightarrow$

$$\begin{bmatrix} PN_{2c} \\ PN_{2h} \end{bmatrix}_s + (X) + X_1 - \begin{bmatrix} e \\ \\ iiru \end{bmatrix}$$

nii vante You (sing.) came
niiru vantiiru You (Hon.) came

1.120. $\begin{bmatrix} PN_{2H} \\ PN_{2H} - Pl_p \\ PN_{2h} - Pl_p \\ PN_{2c} - Pl_p \end{bmatrix}_s + (X) + X_1 - G.P \dashrightarrow$

$$\begin{bmatrix} PN_{2H} \\ PN_{2H} - Pl_p \\ PN_{2h} - Pl_p \\ PN_{2c} - Pl_p \end{bmatrix}_s + (X) + X_1 - \begin{Bmatrix} eyo \\ iimkaḷ \\ eeḷ \end{Bmatrix}$$

PN_{2H} : *niimko* (1.79) *vantiimkaḷ* You (Hon.) came
niimko vanteyo You (Hon.) came
niimko vanteeḷ You (Hon.) came

$PN_{2H} - Pl_p$:

niimko $\begin{Bmatrix} \textit{vanteyo} \\ \textit{vantiimkaḷ} \\ \textit{vanteeḷ} \end{Bmatrix}$ You (Hon. pl.) came

$PN_{2h} - Pl_p$:

$$niimko \left\{ \begin{array}{l} vanteyo \\ vantii mka\d{l} \\ vantee\d{l} \end{array} \right\} \text{You (Hon. pl.) came}$$

$PN_{2c} - Pl_p$:

$$niimko \left\{ \begin{array}{l} vanteyo \\ vantii mka\d{l} \\ vantee\d{l} \end{array} \right\} \text{You (pl.) came}$$

$$1.121. \quad \left[\begin{array}{l} PN_{2c} \\ PN_{2h} \\ PN_{2H} \\ \left. \begin{array}{l} PN_2 \\ PN_{2h} \\ PN_{2H} \end{array} \right\} - Pl_p \end{array} \right] + (X) + V_{CO} - IMP_P \rightarrow$$

$$\left[\begin{array}{l} PN_{2c} \\ PN_{2h} \\ PN_{2H} \\ \left. \begin{array}{l} PN_2 \\ PN_{2h} \\ PN_{2H} \end{array} \right\} - Pl_p \end{array} \right] + (X) + V_{CO} - \left[\begin{array}{l} um \\ umka\d{l} \\ \\ umka\d{l} \end{array} \right] - (een)$$

As already pointed out imperative occurs only with second person pronouns. When they occur with imperatives there are certain selections to be made. When PN_2 occurs as subject it is only the verbal root (either simple verb or the

verb complex) comes as imperative; in the case of PN_{2h} and PN_{2H} the suffixes *-um* and *-umkaḷ* are added respectively either to simple verb roots or verb complexes as the case may be. All second person plurals have only *-umkaḷ* in the imperative.

Simple Verb

vaa Come!

Verb Complex (simple verb – auxiliary)

vanturu Come (certainly)!

PN_{2c} : *nii vaa* You (sing.) come!
nii vanturu You (sing.) come (certainly)!

PN_{2h} : *niiru vaarum* You (Hon. sing.) come!
niiru vanturum You (Hon. sing.) come (certainly)!

PN_{2H} : *niimko vaarumko* You (Hon. sing.) come!
niimko vanturumko You (Hon. sing.) come (certainly)!

$PN_{2c} - Pl_p$: *niimko vaarumko* You (pl.) come!

$PN_{2h} - Pl_p$: *niimko vaarumko* You (hon. pl.) come!

$PN_{2H} - Pl_p$: *niimko vaarumko* Yon (Hon. pl.) come!

-een denotes the wish of the speaker.
vaayeen (< *vaa–een*) (My wish is that you) come!
vaarumkaḷ-een (My wish is that) You (Hon. sing.) come!
nii vaayeen
niiru vaarumeen
niimko vaarumkaḷeen
nii vantureen
niiru vanturumeen
niimko vanturumkaḷeen

-een occurs only with positive imperative.

$$1.122.\quad \left[\begin{array}{l} PN_{2c} \\ PN_{2h} \\ PN_{2H} \\ \left.\begin{array}{l} PN_{2} \\ PN_{2h} \\ PN_{2H} \end{array}\right\} - Pl_{p} \end{array}\right] + (X) + V_{CO} - IMP_{n} \rightarrow$$

$$\left[\begin{array}{l} PN_{2c} \\ PN_{2h} \\ PN_{2H} \\ \left.\begin{array}{l} PN_{2} \\ PN_{2h} \\ PN_{2H} \end{array}\right\} - Pl_{p} \end{array}\right] + (X) + V_{CO} - \textit{-aat-} \left[\begin{array}{l} \textit{e} \\ \textit{eyum} \\ \textit{emkaḷ} \\ \\ \textit{emkaḷ} \\ \\ \end{array}\right]$$

Negative imperative (IMP_n) is rewritten into *aat-e*, *aat-eyum* etc. according to the environments as shown in the above rule. When the subject is PN_{2c} it is rewritten into *aat-e* and in the case of PN_{2h} it is rewritten into *aat-eyum.* In the case of PN_{2h} and plurals *eyumkaḷ* is added to V_{Co}.

Simple verb :

var-aat-e Don't come!
var-aat-eyum Don't come (Hon. sing.)!
var-aat-eyumkaḷ Don't come (Hon. sing./plural)!

Verb Aux. *vantur-att-e*

PN_{2c} : *nii var–aat–e* You don't come!
nii vantur–aat–e You don't come (certainly)!

PN_{2h} : *niiru var–aat–eyum* You (hon. sing.) don't come!
niiru vantur–aat–eyum

PN_{2H}: *niimko vaar–aat–emko*
niimko vantur–aat–emko

$PN_2–pl_p$: *niimko var–aat–emko*

$PN_{2h} – pl_p$: *niimko var–aat–emko*

$PN_{2H} – pl_p$: *niimko var–aat–emko*

1.123. $V_k \dashrightarrow \begin{Bmatrix} V_{Kp} \\ V_{Kn} \end{Bmatrix}$

V_k (1.15) is divided into two namely (V_{Kp}) positive and V_{Kn} negative.

enakku veeṇum I need
enakku veeṇṭaam I don't need
enakku uṇṭu I have
enakku ille I don't have

1.124. $V_{CO} \dashrightarrow$ V–(AUX)

Verb complex (1.15) is here expanded into verbs (V) and auxiliary verbs (AUX). In Tamil we find many auxiliary verbs in the verb sequence.

V : *vaa* come
va–nt–aan came–he

V-AUX: *vanturu* come (certainly)
vantu-iru-nt-aan had come he

iru is used as an auxiliary.

The verbal system of Modern Tamil differs considerably from that of old and middle. In addition to many innovations like potential mood in expressions like *ceyyalaam* meaning he/she/it/they may do, we find many auxiliary verbs have been creeping into the verb sequence developing subtle nuances of meaning. The insertion of auxiliaries in the verb sequence gave rise to many moods and tenses (aspects). "The diverse languages have enriched it to some extent by various combinations introducing shades of aspects and tenses but generally without resulting in complete system" says Jules Bloch*.

The use of the verb *iru* 'sit' 'to be' as an auxiliary gave rise to more aspects; plue perfect, perfect and future perfect.

vantu-irunten I had come

vantu-irukken I have come

vantu-iruppen I shall/would/have come

In Old Tamil there was nothing in the verb sequence to express continuity of action. In modern Tamil - *k(i)ṭṭu-iru* (< *koṇṭu-iru*) is added to the main verb to denote continuity of action.

vantu-kṭṭurunten I was coming

vantu-kṭṭurukken I am coming

vantu-kṭṭuruppen I will be coming

---

* Jules Bloch, The Grammatical structure of Dravidian Languages.

The auxiliary *-kṭu* (<*koṇṭu*) gives a reflexive meaning when it is added to the verbal participle of the main verb.

mecci–kṭṭaan He praised himself

mecci–kṭuvaan He will praise himself

mecci–kṭukaan He praises himself

The verb *viṭu* 'leave', 'let' etc. is very often used as an auxiliary too. When it is added to the verbal participle it denotes certainty.

vantaan He came

vantu–(vi)ṭṭaan He has certainly come

pooṭu meaning 'put' used as auxiliary expresses certainty when added to the verbal participle. Though some scholars seem to think that – *viṭu* and – *pooṭu* are somewhat in free variation, it appears that – *pooṭu* always occurs only with transitive verbs whereas – *viṭu* can occur with both the transitive and the intransitive. Not only that. In the author's dialect *pooṭu* occurs when something unexpected takes place.

aṭiccu–pooṭṭaan He has beaten (which was not expected)

kaṭiccu–pooṭṭaan He has bitten

The auxiliary *poo* when added to the verbal participle denotes certainty and completeness.

cettu–poonan He died

oṭaniu–pooccu It broke

When it is added to the infinitive of the main verb, it gives the meaning 'about'.

ceyya–poonaan He was 'about' to do

The verb *aaku* 'become' when added to the verbal participle of the main verb denotes completion of the action of the main verb. Unlike other auxiliaries it always takes the neuter pronominal endings.

vantu–aaccu he/she/it/they/has/have come

avan-pooy-aaccu He has gone

paar meaning 'see' is used as an auxiliary and as such it means 'try' or 'attempt'.

ceytu–paattaan he had tried to do

ceytu–paappan he will try to do

ceytu-paakkaan he tries to do

–*vay* meaning 'place' denotes the causal, when it is preceded by the infinitive of the main verb.

ceyya–vayyi make (some one) do

ceyya–vaccaan He made (some one) do

As already stated (1.12) objective case occurs only with transitive verbs. But when the auxiliary verb *vay* (Aux_{21}) 'to make' is added to any main verb (whether it is a transitive or intransitive) the verb complex (*V–vay*) can occur with objective case. Among the auxiliary verbs this *vay* alone has this quality. All the other auxiliaries do not change the transitivity or the intransitivity of the main verb at all. For example *paar* 'see', though a transitive, do not change the intransitive verb (main verb) into transitive. *ooṭu* 'run' remains as an intransitive, even when *paar* is added to it. But in the case of *vay*, *ooṭu* will be changed into a transitive when it is added to the former.

ootu run

ooti-paar try running

oota-vay to make (some one) run

naan-avane oota-vaccen I made him run

naan ooti-paatten I tried running

1.125. (OBJ)+V ----→ (OBJ)+V_t

When objective case occurs, only transitive verbs can occur as predicates and the restriction is brought out here by this rule. V_t stands for transitive verbs of all classes shown in later rules.

avan ate tantaan He gave it
avan ate paattaan He saw it

$$1.126. \quad V \dashrightarrow \left\{ \begin{matrix} V_1 \\ V_2 \\ V_{3a} \\ V_{3b} \\ V_4 \\ V_5 \\ V_{6a} \\ V_{6b} \\ V_7 \end{matrix} \right\}$$

Verb roots are classified into various classes according to the tense markers they take. For example V_1 takes *-(i)n-* as its past tense. V_2 takes *-tt-*, V_3 takes *-nt-* and so on.

V_1: *tamk-in-aan* stayed-he

aat-in-aan danced-he

kaaṭṭ-in-aan showed–he
vaamk–in–aan bought–he

V_2: *kuṭu-tt-aan* gave–he
paṭu-tt-aan laid down–he
kuḷi–tt–aan bathed–he
aṭi-tt-aan beat–he

Actually we find only *kuḷi–cc–aan* not *kuḷi–tt–aan* and this can be brought out by the morpho–phonemic rule

i–tt–>icc

V_{3a}: *naṭa-nt-aan*
maRa–nt–aan

V_{3b}: *taḷar–nt–aan*
tar–nt–aan gave–he

V_4: *poRappaṭ–ṭ-aan*
naṭ–ṭ-aan

V_5: *nil–ṇ–aan*
tiṇ–ṇ–aan

V_{6a}: *aḷu–t–aan*
uḻu–t–aan

V_{6b}: *pey-t–u*
cey–t–aan

V_7: *kuni-nt-aan*
ari-nt-aan

1.127. $V_1 \dashrightarrow \begin{Bmatrix} V_{1i} \\ V_{1t} \end{Bmatrix}$

V_1 is further divided into two classes namely intransitive and transive verbs.

aaṭu dance

paaṭu sing

1.128. $V_2 \dashrightarrow \begin{Bmatrix} V_{2i} \\ V_{2t} \end{Bmatrix}$

paṭu lay down

kuṭu give

1.129. $V_{3a} \dashrightarrow \begin{Bmatrix} V_{3ai} \\ V_{3at} \end{Bmatrix}$

taḷaru become weak

oṇaru feel

1.130. $V_{3b} \dashrightarrow \begin{Bmatrix} V_{3bi} \\ V_{3bt} \end{Bmatrix}$

naṭa walk

maRa forget

1.131. $V_4 \dashrightarrow \begin{Bmatrix} V_{4i} \\ V_{4t} \end{Bmatrix}$

poRappaṭu start

naṭu plant

1.132. $V_5 \dashrightarrow \begin{Bmatrix} V_{5i} \\ V_{5t} \end{Bmatrix}$

nillu stand
tiṇṇu eat

1.133. $V_{6a} \dashrightarrow \begin{Bmatrix} V_{6ai} \\ V_{6at} \end{Bmatrix}$

aḷu weap
uḷu plough

1.134. $V_{6b} \dashrightarrow \begin{Bmatrix} V_{6bi} \\ V_{6bt} \end{Bmatrix}$

peyyi pour
ceyyi do

1.135. $V_7 \dashrightarrow \begin{Bmatrix} V_{7i} \\ V_{7t} \end{Bmatrix}$

kuni bend
ari cut

Verbs that came with dative and ablative can be marked in the lexicon.

$$1.136. \quad \text{Past} \dashrightarrow \begin{Bmatrix} \textit{in} & / \, V_1 \; - \\ \textit{tt} & / \, V_2 \; - \\ \textit{nt} & / \, V_3 \; - \\ \textit{\d{t}} & / \, V_4 \; - \\ \textit{\d{n}} & / \, V_5 \; - \\ \textit{t} & / \, V_6 \; - \\ \textit{ne} & / \, V_7 \; - \end{Bmatrix}$$

Past tense markers (1.29) are rewritten in this rule. *in* in the environment of V_1–, –*tt* in the environment of V_2– and so on. For examples see rule 1.127.

$$1.137. \quad \text{Pres.} \dashrightarrow \begin{Bmatrix} \textit{uk} & / \begin{bmatrix} V_1 \; - \\ V_{3b} \; - \\ V_4 \; - \\ V_5 \; - \end{bmatrix} \\ \textit{kk} & / \begin{Bmatrix} V_2 \; - \\ V_{3a} \; - \end{Bmatrix} \\ \textit{k} & / \, V_{6a} \; - \\ \phi & / \begin{Bmatrix} V_{6b} \; - \\ V_7 \; - \end{Bmatrix} \end{Bmatrix}$$

Present tense is rewritten in the above rule.

-*uk*- V_1 : *aaR-uk-u* becomes cool–it
aaṭ-uk-aan dances–he
kaaṭṭ-uk-aan shows-he
amukk-uk-aan compresses–he

V_{3b} : *nimur-uk-aan* becomes erect–he
taḷar-uk-aan becomes weak–he
ceer-uk-aan reaches–he
oṇar-uk-aan feels–he

V_4 : *keṭ-uk-aan* perishes–he
poRappaṭ-uk-aan starts–he
naṭ-uk-aan plants–he
toṭ-uk-aan touches-he

V_5 : *nil-uk-aan* stands-he
(see the morphophonemic section)
tiṇ-uk-aan eats–he

-*kk*-

kuḷi-kk-aan bathes–he

V_2 : *paṭu-kk-aan* lays down–he
koṭu-kk-aan gives–he
aṭi-kk-aan beats–he

V_{3a} : *keṭa-kk-aan* lays down–he
naṭa-kk-aan walks–he
maRa-kk-aan forgets–he
aḷa-kk-aan measures–he

-*k*-

aḷu-k-aan weeps–he

V_{6a} : *uḷu-k-aan* ploughs–he

-ϕ-

V_{6b} : *pey-ϕ-i* pours-it
cey-ϕ-i does–it

V_7 : *tirị-φ-aan* wanders-he
kuni-φ-aan bends-he
arị-φ-aan cuts-he

1.138.
$$\text{Fut.} \dashrightarrow \left[\begin{array}{ll} uv & / \left[\begin{array}{l} V_1 - \\ V_{3b} - \\ V_4 - \\ V_5 - \end{array}\right] \\ pp & / \left\{\begin{array}{l} V_2 - \\ V_{3a} - \end{array}\right\} \\ v & / \left[\begin{array}{l} V_{6a} - \\ V_{6b} - \\ V_7 - \end{array}\right] \end{array}\right]$$

-uv-

vim-uv-aan will sob-he

V_1 : *aaṭ-uv-aan* will dance-he
kaaṭṭ-uv-aan will show-he
app-uv-aan will paste-he
nimur-uv-aan will become great-he

V_{3b} : *taḷar-uv-aan* will become-weak-he
tar-vu-aan will give-he
oṇar-uv-aan will feel-he

V_4 : *keṭ-uv-aan* will perish-he
poRappaṭ-uv-aan will start-he

naṭ–uv–aan will plant–he
toṭ–uv–aan will touch–he

V_5 : *nil–uv–aan* will stand–he
kol-uv-aan will kill–he

–pp–

V_2 : *kuḷi-pp–aan* will bathe–he
paṭu–pp–aan will lay down–he
aṭi–pp–aan will beat–he
kuṭu–pp–aan will give-he

V_{3a} : *keṭa-pp–aan* will lay down–he
naṭa–pp–aan will walk–he
maRa-pp-aan will forget–he
aḷa-pp–aan will measure–he

–v–

uḷu–v–aan will plough–he

V_{6b} : *cey–v–aan* will do–he
tiri–v–aan will wander–he

V_7 : *kuni–v–aan* will bow-he
ari–v–aan will cut–he

Among all these verbs certain verbs occur as auxiliaries. As noted earlier when they occur as such, the conjugation of the verb complex is exactly like that of the auxiliary. This will be made possible by a later transformation rule.

1.139. $V_{1i} \dashrightarrow \left\{ \begin{matrix} V_{1aI} \\ Aux_1 \end{matrix} \right\}$

In class V_{1i} *poo* 'go' and *aaku* 'become' are used as auxiliaries. Aux_1 denotes these two verbs.

cettu-poonaan He died

oṭanju-pooccu It broke

vantu-aaccu He/She/It/They has/have come

avan pooy-aaccu He has gone

$$1.140.\quad V_{2t} \dashrightarrow \left\{\begin{matrix} V_{2at} \\ Aux_2 \end{matrix}\right\}$$

In class V_{2t} *vay* 'place' and *paar* 'see' are used as auxiliary verbs.

ceyya-vay make some one do

ceytu-paar try doing

$$1.141.\quad V_{3ai} \dashrightarrow \left\{\begin{matrix} V_{3aI} \\ Aux_3 \end{matrix}\right\}$$

iru 'be' and *kṭṭuru* (cf. *koṇṭuru*) (which is now used only as an auxiliary) are used as auxiliaries.

vantu-iruntaan He has came

vantu-kṭṭuruntaan He was coming

$$1.142.\quad V_{4t} \dashrightarrow \left\{\begin{matrix} V_{4T} \\ Aux_4 \end{matrix}\right\}$$

ceytu-(vi)ṭṭaan He has certainly done

ceytu-pooṭṭaan He has done it (which was not expected)

mecci-kṭṭaan He has praised himself

$$1.143. \quad Aux_1 \dashrightarrow \begin{Bmatrix} Aux_{in} \\ Aux_{12} \end{Bmatrix}$$

Aux_1 is further classified into two classes as shown in the abouve rule. *poo* occurs only with intransitive verbs.

cettu-poonaan (Aux_{in})

oṭanju-pooccu

vantu-aaccu (Aux_{12})

$$1.144. \quad Aux_2 \dashrightarrow \begin{Bmatrix} Aux_{21} \\ Aux_{22} \end{Bmatrix}$$

Aux_2 (1.140) is further classified. *vay* 'place' which represents Aux_{21} makes the verb complex into a transitive (p. 84) and this entails the above rule.

Aux_{21} : *ceyya-vayyi* make some one do

Aux_{22} : *ceyya-paar* try to do

$$1.145. \quad Aux_3 \dashrightarrow \begin{Bmatrix} Aux_{31} \\ Aux_{32} \end{Bmatrix}$$

Aux_{31} represents *iru* and Aux_{32} represents *k(i)ṭṭuru*. This bifurcation is necessary as the former plays a very important role in certain kind of transformations in sentences like.

avan rempe oyaram 'He is tall'
which is derived from

avan rempa oyaramaa irukkaan

atu rempa aḷakaa irukku → *atu rempe aḷaku*
'It is very beautiful'

naan cokamaataan irukkken → *naan cokaantaan*
'I am all right'

avan rempa kaRuppaa irukkaan → *avan rempe kaRuppu* 'He is very black'

1.146. $Aux_4 \dashrightarrow \begin{Bmatrix} Aux_{41} \\ Aux_{42} \end{Bmatrix}$

pooṭu represents Aux_{41}. As already stated it always occurs with transitive verbs. This entails this rule. Similarly as pointed out earlier *poo* (1.143) occurs only with intransitive verbs. However this restriction is not taken care of in this sketch.

Transitive :

aṭiccu-pooṭṭaan He had beaten
(which was not expected)

aṭiccu-kṭṭaan He has beaten himself

aṭiccu-aaccu He has beaten

aṭiccu-(vi)ṭṭaan He has certainly beaten

ceytu-iruntaan He had done

ceyya-vaccaan He has made some one do

ceytu-paattaan He has tried to do

ceytu-kṭṭruntaan He was doing

Intransitive :

vantu–pooccu It has happned

vantu–kṭṭaan He has come himself

vantu–kṭṭuruntaan He was coming

vantu–aaccu He has come

vantu–(vi)ṭṭaan He has come certainly

vantu–iruntaan He has come

vara–vaccaan He has made some one come

vara–paattaan He tried to come

$$1.147.\quad C \dashrightarrow \left\{ \begin{array}{l} \textit{aakkum} \\ (C_1) + (C_2) \\ (C_3) + \left(\left\{ \begin{array}{l} C_{21} \\ C_4 \end{array} \right\} \right) \end{array} \right\}$$

C (Rule 1.1) is expanded further as shown in the above rule. There are some clitics which can occur with almost all constituents of a sentence and they are given here. These clitics do not occur with any noun attribute, relative participle etc., and this can be taken care of by certain transformational rules.

aakkum is an emphatic marker which we can find in expressions like *avan-aakkum vantaan* 'It is he who came'. Though – *taan* also expresses the same idea, the author's feeling is that *aakkum* not only denotes emphasis but rejects something else as well. For example when we say *avanaakkum vantaan* we mean 'It is he who come; but not anybody else'.

naan avanukku–aakkum kuṭutten means 'I gave it to him; not to anybody else'.

naan–aakkum It is I, nobody else
avane–aakkum It is he (objective) nobody else
amke–aakkum Right there, nowwhere else
avanukku–aakkum It is to him, not to anybody else
naan avanukku–aakkum kuṭutten It is to him I gave

C_1 represents clitics like *–ee*, um_1, um_2.

naa–ecn I myself
aṭe–ee that itself (objective)
amke–ee right there
appaṭi–ee in that very way
vantaan–ee he did come
atu amke-ee irukku It is right there
avan appaṭi-ee ceytaan He did it in that very way
avan neettu vantaaṇ–ee He did come yesterday
um_1 'even'
raaman–um_1 even Raman
naan–um_1 even I
avane–um_1 even him
avanukku–um_1 even to him
amke–um_1 even there
naan–um_1 *poonen* Even I went (there)
avane–um_1 *aṭicceeṇ* I beat even him
avanukku-um_1 *kuṭuppen* I will give even to him
amke–um_1 *poonen* I went even there

Um$_2$ 'also' 'too'

naan-um$_2$ I too

avane–um$_2$ him too

avanukku–um$_2$ to him too

amke–um$_2$ there too

naan–um$_2$ *poonen* I went, too

avane-um$_2$ *aṭiccen* I beat him too

avanukku–um$_2$ *kuṭutten* I gave him too

amke–um$_2$ *irukku* It is there, too

When um$_2$ is added to nouns having numeral adjectives, it denotes that the number is the total number of persons or things.

anju payyan-um$_2$ all the five boys

anju payyane–um$_2$ all the five boys (objective)

anju payyanukku-um$_2$ to all the five boys

aniu pen–um all the five pens

anju payyan–um$_2$ *vantaanuko* All the five boys come

anju payyane–um$_2$ *paatten* I saw all the five boys

anju payyanukku–um$_2$ *kuṭutten* I gave to all the five boys

C_3 represents the clitics *maṭṭum* 'alone' and *maattram* 'alone'

avan–maattram vantaan He alone came

avan–maṭṭum vantaan He alone came

avane– { *maattram* / *maṭṭum* } *paatten* I saw him only

avan neettu– {*maattram* / *maṭṭum*} *vantaan*

He came yesterday only

avan raamanukkukuuṭe– {*maattram* / *maṭṭum*} *vantaan*

He came only with Raman

avan enakku– {*maattram* / *maṭṭum*} *tantaan*

He gave only to me

avan enakkaaka– {*maattram* / *maṭṭum*} *vantaan*

He eame only for the sake of me

C_2 represent clitics like *taan.* It is further divided into C_{21} and C_{22}.

C_{21} : *taan :* an emphatic marker

naan–taan It is only I

avane–taan It is only him (objective)

avanukku–taan It is only to him

amke–taan It is only there

avan–taan raaman He is Raman

avan raaman–taan He is Raman

C_{22} represents *kuuṭe* 'even'

naan–kuuṭe even I

avane–kuuṭe even him

avanukku–kuuṭe even to him

amke–kuuṭe even there

naan–kuuṭe poonen Even I went

avane-kuuṭe aṭiccen I beat even him

naan avanukku-kuuṭe kuṭuppen I will give even to him

naan amke-kuuṭe poonen I went even there

C_4 represents *aavatu* at least

avan-aavatu at least he

avane-aavatu at-least him

avanukku-aavatu at-least to him

amke-aavatu at-least there

avan-aavatu varuvaan At least he will come

avane-aavatu paaru See him at least

avanukku-aavatu kuṭu Give at least to him

amke-aavatu poo Go there at least.

Notice that when *-aavatu* occurs the Predicate is either in the present or in the imperative. When *aavatu* comes with past or present *-ee*, or *-aa* must be added to the predicate. However this kind of restrictions are not dealt with here.

avan-aavatu vantaanee At-least he had come

avan-aavatu vantaan-aa Did he come at least?

C_1+C_2 :

naan-ee-taan I myself (more emphatic than *naan-ee*)

naan-ee-taan ate ceyten I did it myself

naan-ee-kuuṭe Even I (more emphatic than naanee)

naan-ee-kuuṭe ceyven Even I will do (it)

C_3+C_{21} *maṭṭum–taan*

avan–maṭṭum–taan only he

avan–maṭṭum–taan vantaan Only he alone came

C_3+C_4 *avan–maṭṭum-aavatu varuvaan*
At least he alone will come

Expressions like *avan kuuṭe vantaan* 'he came with somebody' *avan kuuṭe iruntaan* 'he was with somebody, etc. can be derived from expressions like *avan N–ukku–kuuṭe vantaan* etc. This is the same case with *kuuṭe kuṭutten* he gave (me) in addition. This can be derived from *atukku–kuuṭe kuṭutten*.

$$1.148.\quad C_2 \dashrightarrow \begin{Bmatrix} C_{21} \\ C_{22} \end{Bmatrix}$$

C_{21} represents *taan*, an emphatic marker and C_{22} *kuuṭe* meaning 'even'

naan-taan it is only I
nii–taan it is only you
naan–kuuṭe even I
nii–kuuṭe even you

When *kuuṭe* occurs after um_1 'even' both of them will give the meaning 'even'

naan-um₁–kuuṭe even I
nii–um₁–kuuṭe even you
naanumkuuṭe pooven Even I will go

$$1.149.\ C_1 \dashrightarrow \begin{Bmatrix} ee \\ um_1 \\ um_2 \end{Bmatrix}$$

ee is an emphatic marker.
um_1 gives the meaning 'even'
um_2 gives the meaning 'also'
nii-ee You [sing.] yourself
niiyee ceyyi You do yourself
nii–um even you
niiyum poove Even you will go
nii–um_2 you also
niiyum poo You also go

1.150. C_{21} ----→ *taan*

1.151. C_{22} ----→ *kuuṭe*

1.152. C_3 ----→ $\left\{\begin{array}{l} \textit{maṭṭum} \\ \textit{maatram} \end{array}\right\}$

naan–naṭṭun I alone
naan–maatram I alone
naan–maṭṭum pooven I alone will go
naan–maattram pooven I alone will go

1.153. C_4 ----→ *aavatu*

aavatu at least
naan–aavatu at least I
naanaavatu pooven At least I will go

1·154. Pl_1 ---→ $\left\{\begin{array}{l} \textit{maar} \\ \textit{ukaḷ} \end{array}\right\}$

-maar, and *-ukaḷ* are used as personal noun plural markers (1·57.) Automatic allomorphs will be dealt with later.

maappḷe-maaru husbands

maappḷe-yo (< *maappḷe-kaḷ*) husbands

aṇṇan-ukaḷ elder brothers

aṇṇan-maaru elder brothers

enakku naalu aṇṇanuko uṇṭu I have four elder brothers

1·155. Pl_2 ---→ {*ukaḷ*}

-ukaḷ is used as plural marker (1·57) in the case of neuter nouus

pennuko (< *pen-ukaḷ*) pens

As already stated that in colloquial Tamil [unlike in literary Tamil] very rarely plural markers are added to neuter nouns. However, plurality is denoted by adding numeral adjectives as in

naalu viiṭu four houses
naalu maram four trees

1·156. Pl_{31} ---→ *mkaḷ*

As pointed out earlier (1·78) there are two first person plurals namely exclusive and inclusive plurals. *-mkaḷ* when added to the first person singuḷar pronoun *naan* 'I' it excludes the party addressed.

naamko (< naan-mkaḷ) we (excl.)
naamko poovom We (excl.) will go

naamko imke pooRom We (excl.) go here

1·157. $Pl_{32} \dashrightarrow$ *mam*

naan–mam we (incl.)

naamam vantom We (incl.) came

naamam ceytom We (incl.) did (it)

$$1.158.\quad Pl_P \dashrightarrow \left\{ \begin{array}{ll} \textit{mkaḷ} & / \left\{ \begin{array}{l} PN_{2c} \\ PN2h \\ PN_{3h} \end{array} \right\} \\ \phi & / \left\{ \begin{array}{l} PN_{2H} \\ PN_{3H} \end{array} \right\} \\ \textit{ukaḷ} & / PN_{3c} \end{array} \right\}$$

Contextual variants of pl_p (1.178) is given in this rule. Morphologically conditioned variants alone are treated here.

mkaḷ occurs after PN_2, PN_{2h} and PN_{3h}

PN_{2c} : *nii–mkaḷ* ‘you (pl)

PN_{2h} : *niir–mkaḷ > niimkaḷ ≥ niimko* you (Hon.pl)

PN_{3h} : *avar–mkaḷ avamkaḷ > avamko* they (Hon. pl)

PN_{2H}: *niimkaḷ–ϕ > niimko* You (Hon. pl.)

PN_{3H}: *avamaḷ–ϕ > avamko* they (Hon. pl)

PN_3 : *avan–ukaḷ > avanuko* they (mas.)

avaḷ–ukaḷ avaḷuko they (fem.)

$$1.159.\quad \text{loc} \dashrightarrow \left\{\begin{array}{l} le \\ k(i)\d{t}\d{t}e \\ \end{array}\right\} \begin{array}{l} /\ Nn\text{—} \\ /\ \left\{\begin{array}{l}\text{Ng -}\\ \text{Nli -}\end{array}\right\} \end{array}$$

Locative case morpheme (1.38) has two allomorphs *-le* and *-kṭṭe* (< *kiṭṭe*); the former occurs in the case of neuter nouns and the latter with the personal nouns and the nouns denoting living creatures.

viiṭṭ-le in the house

pasu-le in the cow

kal-le in the stone

avan-kṭṭe in him

aṇṇan-kṭṭe in the elder brother

$$1.160.\quad ADV_m \dashrightarrow \left\{\begin{array}{l} aa\d{t}\d{t}u \\ aa(ka) \end{array}\right\}$$

veekamaaṭṭu fast

veekamaaka fast

veekamaa fast

$$1.161.\quad V_{po} \dashrightarrow \left\{\begin{array}{l} mu\d{t}iyum \\ \d{n}um \\ \d{t}\d{t}um \\ laam \end{array}\right\}$$

V_{po} (1.16) is listed here.

vara-muṭiym can come

vara-ṇum have to come

vara-ṭṭum let (somebody) come

vara-laam may come

naan varamuṭiyum I can come

ennaale varamuṭiyum I can come

enakku varamuṭiyum I can come

naan varaṇum I have to come

enakku varaṇum I have to come

naan varaṭṭum Let me come

naan varalaam I may come

Note that *varamuṭiyum* can have the subject in the nominative dative and instrumental forms and *varaṇum* can have in the nominative and dative whereas *-ṭṭum* and *-laam* can have only in the nominative. This is the same case with the corresponding negative forms (V_{ne}). However, this selection is not dealt with in the present sketch.

1.162. V_{ne} ----→ { *kuuṭaatu* / *muṭiyaatu* / *aaṇṭaam* / *aama(l)+irukkalaam* }

naan vara-kuuṭaatu I should not come

naan ceyya-muṭiyaatu I cannot do

enakku ceyya-muṭiyaatu I cannot do

ennaale ceyyamuṭiyaatu I cannot do

naan ceyya-aaṇṭaam I don't have to do

enakku ceyya-aaṇṭaam I don't have to do

naan ceyyaama(l) irukkalaam I may not do

1.163. ORD_{1q} ----→ *aavatu*

reṇṭaavatu second (adv.)

naalaavatu fourth

muuṇaavatu third

avan nalaavatu vantaan He came fourth

1.164. $ORD_{2q} \dashrightarrow \left\{ \begin{array}{l} aavatu \\ aamatte \\ aam \end{array} \right\}$

naalaavatu fourth

naalaamatte fourth

naalaam fourth

itu naalaavatu viiṭu This is fourth house

itu naalaamatte viiṭu This is fourth house

itu naalaam viiṭu This is fourth house

1.165. $ES \dashrightarrow \left\{ \begin{array}{l} um \\ ṇṇaalum \\ oo \\ aavatu \end{array} \right\}$

ES (1.97) is listed here.

ente eṭaatukkum to any place

ente eṭattukkuṇṇaalum to any place

ente eṭattukkoo to some place

ente eṭattukkaavatu to some place

II

TRANSFORMATIONS

Singulary Transformations

In many natural languages we find changes of order among various constituents of sentences, deletions of certain constituents, additions of certain items etc., and they are taken care of by certain transformations which are known as SINGULARY TRANSFORMATIONS. These transformations take place within simple sentences and most of them are optional transformations (opt.). In Tamil we find certain changes in the order of various constituents and they are dealt with here.

$$\text{2.1.opt.}\quad NP_s + (TM) + (ORD_1) + (SOC) + (INS) + (DAT) + (INTE) + (COMP) + (ABL) + (LOC) + (OBJ) + (ADV) + VP_1 \rightarrow$$

$$(1) \neq (2) \neq (3) \neq (4) \neq (5) \neq (6) \neq (7) \neq (8) \neq (9) \neq (10) \neq (11) \neq (12) + VP_1$$

As already stated in Tamil sentences the order of various constituents like TM, ORD_1, SOC etc., are very loose and theoretically these constituents can occur anywhere in a sentence, and this is taken care of by the above transformation rule. The sign $\neq$ indicates that the constituents that occur on both sides of it can mutually be interchanged.

$A \neq B$ will give us either $A + B$ or $B + A$. Although in practice all these constituents do not occur in one sentence at one time many of them are found and at present the author is not in a position to make a definitive statement regarding the maximum number of the constituents that can occur in a sentence and what kind of restrictions and selections have to be made when they do.

avan enne aṭittaan He beat me
enne avan aṭittaan He beat me
naan neettu avane paatten I saw him yesterday
neettu naan avane paatten I saw him yesterday
naan viiṭṭleruntu vanten I came from home
viiṭṭleruntu naan vanten I came from home
enakku avane teriyum I know him
avane enakku teriyum I know him
naan avan–kuuṭe poonen I went with him
avan–kuuṭe naan poonen I went with him

2.2. opt. $NU_{61} + (X) + \begin{bmatrix} NG_m \\ NG_f \end{bmatrix} - (SUF) \rightarrow (X)$

$$+ \left(\begin{bmatrix} NG_m \\ NG_f \end{bmatrix} \right) + \begin{bmatrix} \textit{oruttan} \\ \textit{orutti} \end{bmatrix} - (SUF)$$

NG_m is an abbreviation for $\begin{bmatrix} N_m \\ N_{gc} - M.S \end{bmatrix}$

NG_f is an abbreviation for $\begin{bmatrix} N_f \\ N_{gc} - F.S \end{bmatrix}$

2.3. opt. $NU_{61} + (X) + N_{cou} - (SUF) \rightarrow (X)$

$$+ (N_{cou}) + \textit{oṇṇu} - (SUF)$$

$$2.4.\ \text{opt.}\quad NU_{61} + (X) + \begin{bmatrix} NG_h \\ NG_H \end{bmatrix} - (SUF) \rightarrow (X)$$

$$+ \left(\begin{bmatrix} NG_h \\ NG_H \end{bmatrix} \right) + \textit{oruttar} \text{ -(SUF)}$$

$$NG_h \text{ is an abbreviation for } \begin{bmatrix} N_h \\ N_{gc} - H.S \end{bmatrix}$$

$$NG_H \text{ is an abbreviation for } \begin{bmatrix} N_H \\ N_{gc} - H.S \end{bmatrix}$$

In Tamil there are expressions like *oru vaattiyaaru* 'a teacher', *vaattiyaaru oruttaru* 'a teacher' and *oruttar* 'a man'. Among these the latter two are derived from the former as in our NP there is no provision for them. Notice that unlike in English, in Tamil when numeral occurs after the noun there is concord. *oṉṉu* 'one' is transformed either into *oruttar* or *oruttan* or *orutti* as the case may be.

'SUF' stands for suffixes like case signs. When the head noun has case signs and the like, they are added to the personal nouns formed by adding personal endings to the numeral adjectives (*oruttan, oruttar, orutti, oṉṉu*).

oru vaattiyaaru vantaaru 'A teacher came' → either *vaattiyaaru oruttaru vantaaru* 'A teacher came' or *oruttaru vantaaru* 'One (teacher) came'.

oru payyan vantaan A boy came → (either)

payyan oruttan vantaan A boy came (or)

oruttan vantaan A fellow (boy) came

oru poṇṇu vantaa A girl came → (either)

poṇṇu orutti vantaa A girl came (or)

orutti vantaa One (girl) came

oru poṭṭi vantu A box came → (either)

poṭṭi oṇṇu vantu A box came (or)

oṇṇu vantu One (box) came

oru kalekṭare → *kaḷekṭaru oruttare* a Collector (accu.)

oru payyane → *payyan oruttane* a boy (accu.)

oru pompaḷeye → *pompaḷe oruttiye* a wonan (acu.)

naan kalekṭaru oruttare paatten I saw a Collector

naan kalekṭaru oruttarukku kuṭutten I gave (it) to a Collector

naan payyan oruttane paatten I saw a boy

naan payyan oruttankiṭṭe–iruntu vaamkunen I got (it) from a boy

naan pennu oṇṇu vaamkunen I bought a pen

naan maram oṇṇe veṭṭunen I cut a tree

2.5. opt. $$\mathrm{NU.ADJ}_x + (\mathrm{X}) + \mathrm{N}_{gcs} - \mathrm{Pl}_1 - (\mathrm{SUF}) \rightarrow (\mathrm{X}) + (\mathrm{N}_{gcs} - \mathrm{Pl}_1) + \mathrm{NU.\ ADJ}_x + \textit{peer} - (\mathrm{SUF})$$

In Tamil we find a classifier (*peer* = people) for the personal nouns and this can be substituted for the nouns

themselves. This classifier has a very limited distribution and it occurs always after certain adjectives (NU. ADJ_x). NU. ADJ_x. stands for all the adjectives of quantity (rule 1.49) except NU_{61} and *rempa.*

naalu payyanuko → (*payyanuko*) *naalu peeru* four boys

naalu payyanukaḷe → (*payyanuko*) *naalu peere* four boys (accu.)

(*aaḷuko*) *konje peeru* a few people

(*aaḷuko*) *cele peeru* a few people

(*pompaḷeyo*) *naalu peeru* four women

2.6. opt. $\text{NU. ADJ}_x + N_{cou} - Pl_2 - (\text{SUF}) \rightarrow$

$$(N_{cou} - Pl_2) + \text{NU. ADJ}_{xn.q} - (\text{SUF})$$

naalu aaṭuko → *aaṭuko naalu* four sheep

naalu aaṭukaḷe → *aaṭuko* (< *aaṭukaḷ*) *naale* four sheep (accu.)

2.7. opt. $\text{M. Adj} + (X) + N_{ma} - (\text{SUF}) \rightarrow$

$$(X) + (N_{ma}) + \text{M.AdJ}_{n.q} - (\text{SUF})$$

ellaa maavum → *maavu ellaam* all flour

ellaa kaappi(ye)yum → *kaappi ellaatteyum* all coffee

oru kalekṭare → *kalekṭaru oruttare* a Collector (accu.)

oru payyan → *payyan oruttane* a boy (accu.)

oru pompaḷeye → *pompaḷe oruttiye* a woman (accu.)

naan kalekṭaru oruttare paatten I saw a Collector

naan kalekṭaru oruttarukku kuṭutten I gave (it) to a Collector

naan payyan oruttane paatten I saw a boy

naan payyan oruttankiṭṭe-iruntu vaamkunen I got (it) from a boy

naan pennu oṇṇu vaamkunen I bought a pen

naan maram oṇṇe veṭṭunen I cut a tree

NU. $ADJ_{n.q}$ and M. $Adj_{n.q}$ denote nouns formed from NU. ADJ_x and M. Adj.

reṇṭu + *viiṭu* → *viiṭu* + *reṇṭu*

Here *reṇṭu* in the right hand side functions as a noun which is formed from *reṇṭu* of the left hand side which is an adjective.

$$2.8.\ \text{obl.}\quad X\textit{-um} + \begin{bmatrix} (X_1\ ) + N_{co} \\ \\ \textit{peer} \end{bmatrix} - (\text{SUF}) \rightarrow$$

$$X + \begin{bmatrix} (X_1\ ) + N_{co} \\ \\ \textit{peer} \end{bmatrix} - (\text{SUF})\ \textit{-um}$$

$$X \text{ is an abbreviation for } \begin{bmatrix} \textit{avḷavu–um} \\ \textit{puura–um} \\ \textit{ellaa–um} \end{bmatrix}$$

$$N_{co} \text{ is an abbreviation for } \begin{bmatrix} N_{gco} \\ \\ N_{nco} \end{bmatrix}$$

In Tamil, as already stated (1.52), when *ellaa* 'all' *puuraa* 'whole' etc., occur as adjectives the head nouns (even when they are declined) always have - *um*. *-um* occurs with the noun or with suffixes like case signs. This is taken care of by this transformational rule.

ellaa-um payyan-maar → *ellaa payyanmaarum* all boys

ellaa-um peer → *ellaa peer-um* all people

ellaa-um payyanmaare → *ellaa payyanmaare-um* all boys (accusative)

ellaa-um aaṭukaḷ → *ellaa aaṭukaḷum* all sheep

ellaa payyanukaḷum vantaanuko All boys came

ellaa peerum vantaa All boys came

2.9. opt. *ellaa* + *peer* - (SUF) - *um* →

$\left\{ \begin{array}{l} \textit{ellaar} \\ \textit{ellaam} \end{array} \right\}$ - (SUF) - *um*

In Tamil there are expressions like *ellaarum* 'all people' *vaattiyaar-maaru ellaarum* 'all teachers' *vaattiyaar-maaru ellaam* 'all teachers' etc. These are all generated by this optional transformation. When *ellaarum* occurs it is not necessary that nouns like *vaattiyaarmaaru* should precede it whereas in the case of *ellaam* the occurrence of N_{gcs}-Pl_1 is compulsory; if not, *ellaam* will mean only 'all things'. This will be taken care of by a transformational rule. When SUF or *um* are added to *ellaam* the latter undergoes certain changes which will also be taken care of.

vaattiyaanmaaru ellaarum all the male teachers

vaatticcimaaru ellaarum all the female teachers

vaattiyaanmaaru ellaam all the male teachers

vaatticcimaaru ellaam all the female teachers

vaattiyaanmaaru ellaarukkum to all the male teachers

vaatticcimaaru ellaarukkum to all the female teachers

vaattiyaanmaaru ellaattukkum to all the male teachers

vaatticcimaaru ellaattukkum to all the female teachers

vaattiyaarmaaru ellaa peerum → *vaattiyaarmaaru* { *ellaarum* / *ellaam* } all teachers

vattiyaarmaaru ellaa peereyum → *vattiyaaarmaaru* { *ellaareyum* / *ellaatteyum* } all teachers (accu.)

vaattiyaarmaaru ellaa peerukkum → *vaattiyaarmaaru* { *ellaarukkum* / *ellaattukkum* } to all tcachers

vattiyaanmaaru ellaarum vantaanuko All the male teachers came

vaatticcimaaru ellaarum vantaaḷuko All the female teachers came

vaattiyaarmaaru ellaarum vantaa(ḷ) All the teachers came

naan vaattiyaanmaaru ellaareyum paatten I saw all the male teachers

naan vaattiyaanmaaru ellaatteyum paatten I saw all the male teachers

naan vaattiyaarmaaru ellaa peereyum paatten I (1) saw (5) all teachers

naan vaattiyaarmaaru ellaatteyum paatten I saw all teachers

$$2.10.\ \text{opt.}\quad N_{gcs}-Pl_1 + \textit{ellaar} - (SUF)\ \textit{-um} \rightarrow$$

$$(N_{gcs}-Pl_1\ ) + \textit{ellaar} - (SUF)\ \textit{-um}$$

As already stated when *ellaar* occurs, $N_{gcs}-Pl_1$ which precedes it, can be optional whereas in the case of *ellaam* it is compulsory.

(*vaattiyaarmaaru*) *ellaarum* → *ellaarum* all (teachers)

(*vaattiyaarmaaru*) *ellaarukkum* → to all (teachers)

naan (*vaattiyaarmaaru*) *ellaarukkum kututten* I (1) gave (it) (4) to all (teachers)

naan vaattiyaarmaaru ellaareyum paatten I (1) saw (4) all (teachers)

$$2.11.\ \text{opt.}\quad \begin{bmatrix} X_1 \\ X_2 \end{bmatrix} + \textit{ellaa}+\textit{peer}-(SUF)\textit{-um} \rightarrow$$

$$\begin{bmatrix} (X_1\ +)\ \textit{ellaavan} \\ (X_2\ +)\ \textit{ellaaval} \end{bmatrix} - (SUF)\ \textit{-um}$$

X_1 is abbreviation for $\begin{bmatrix} N_m \\ N_{gc}-M.S \end{bmatrix}$

X_2 is ,, ,, $\begin{bmatrix} N_f \\ N_{gc}-F.S \end{bmatrix}$

In the author's dialect (unlike in the literary dialect of Tamil) expressions like *payyanmaaru ellaavanum kaḷḷanuko* 'All the boys are thieves' *kaḷḷiyo ellaavaḷum* 'all the female thieves' etc., are common. Notice that the masculine nouns and feminine nouns occur with *ellaavanum* (together with *ellaarum* and *ellaam* as well. rule. 2.9) and *ellaavaḷum* (with *ellaarum* and *ellaam* as well) respectively. This is taken care of by this optional transformation.

payyanuko ellaa peerum → (*payyanuko*) *ellaavanum* all (boys)

poṇṇuko ellaa peerum → (*poṇṇuko*) *ellaavaḷum* all (girls)

veelekkaaranmaaru ellaa peerum → (*veelekkaaran-maaru*) *ellaavanum* all (the male servants)

veelekkaarimaaru ellaa peerum → (*veelekkaarimaaru*) *ellaavaḷum* all (the servant maids)

(*veelekkaaranmaaru*) *ellaavanukkum* to all (the male servants)

(*veelekkaarimaaru*) *ellaavaḷukkum* to all (the servant maids)

(*veelekkaarimaaru*) *ellaavaḷum vantaaḷuko* All (the servant maids) came

(*veelekkaaranmaaru*) *ellaavanum vantaanuko* All (the male servants) came

naan (*veelekkaaranmaaru*) *ellaavaneyum paatten* I saw all (the male servants)

naan veelekkaarimaaru ellaavaḷukkum kuṭutten I gave (it) to all female servants

2.12. obl. *enta*+ES+(X)+N - (SUF) → *enta* +(X)+ N - (SUF) -ES

As already pointed out - ES represents certain suffixes like *-um*, *-oo* which give various meanings (for example *-um* when added to the noun here gives the meaning *any* + N). - ES which was tagged with *enta* is now transformed by this obligatory rule.

enta-ES+*payyan* → *enta*+*payyan*-ES

ente payyanum any boy

ente payyaneyum any boy (accu.)

ente payyanaavatu some boy (somebody)

ente payyanukkaavatu to some boy

ente payyanoo some boy

When these expressions occur, certain restrictions have to be made in the predicate. For example **ente payyanaavatu vantaan* is ungrammatical whereas *ente payyanaavatu vantaanaa* 'Did any boy come?' is grammatical. Similarly *ente payyanoo vantaan* is possible whereas *ente payyanoo vantaanaa* is not possible. This kind of selections and restrictions are not dealt with here.

There are certain universal pronouns and adverbs like *evanum* 'anybody (mas.)', *evaḷum* 'anybody (fem.)', *yaarum* or *aarum* 'anybody' *emkum* 'anywhere', *eppamum* 'any time' etc., and these can be derived from expressions like *ente payyanum* by making use of certain transformations (*ente payyanum* → *evanum*, *ente eṭattleyum* → *emkum* 'anywhere'). However, this kind of transformations are not dealt with in this sketch.

evanoo vantaan Somebody (mas.) came

evaḷoo vantaa Somebody (fem.) came

aaroo vantaa Somebody (mas, fem.) came

eveneyoo paatten I saw somebody

aaraavatu varuvaa Somebody will come

aaruṇṇaaḷum varuvaa Anybody will come

aaruṇṇaaḷum varamaaṭṭaa Nobody will come

avan emkeyoo poonaan He went somewhere

avan emkeyum poovaan He will go anywhere

avan emkeyaavatu poovaan He will go somewhere

avan emkeṇṇaalum poovaan He will go anywhere

2.3. opt. $T_{q} + T_{s} + T_{u} + N_{da} + N_{t} + T_{x} \rightarrow$

$$\left\{\begin{array}{l} (1)+\ (_{1}2+\ (_{2}3+\ (_{3}4+\ (_{4}5+\ (6)\,)_{5}\,)_{4}\,)_{3}\,)_{2}\,)_{1} \\ (3)+(4)+(5)+(6) \end{array}\right\}$$

Time expression like *aayirattu toḷḷaayirattu aRupattu muuṇaam varušam vantaan* 'He came in the year 1963' etc., are generated by making certain constituents (1.19 – 1.24) optional. Similarly when N_t and T_x follow T_1, T_2 and T_3 (*neettu, iṇṇekki, naaḷekki etc.*), they are also to be made optional so that we can get expressions like *neettu vantaan* 'He came yesterday' etc. But they are not taken care of in this sketch.

1: *avan aayirattu toḷḷaayirattu aRupattu naalaam varušam vantaan* He came in the year 1963

2: *avan tay maasam vantaan* He came in the month of Tay (January)

2+3: *avan tay maasam naalaam teyti vantaan* He came on the fourth of Tay

2+3+4: *avan tay maasam naalaam teyti timkaḷaacce vantaan* He came on Monday, the fourth of Tay

2+3+4+5: *avan tay maasam naalaam teyti timkaḷaacce kaaleyle vantaan* He came on Monday morning, the fourth of Tay

2+3+4+5+6: *avan tay maasam naalaam teyti timkaḷaacce kaaleyle naalu maṇikki vantaan* He came at 4 O'clock on Monday morning, the fourth of January

3: *avan naalaam teyti vantaan* He came on 4th

4: *avan timkaḷaacce vantaan* He came on Monday

5: *avan kaaleyle vantaan* He came in the morning

6: *avan naalu maṇikki vantaan* He came at 4 O'clock

$$2.14.\ \text{opt. D.Adj} + (X) + N_p - \begin{Bmatrix} kku \\ le \\ kku + Cl_p \end{Bmatrix} \rightarrow \begin{Bmatrix} amke \\ imke \end{Bmatrix}$$

Expressions like *viiṭṭukku, viiṭṭ(u)le, viiṭṭukku – meele* etc., can be substituted by *amke* 'there' or *imke* 'here' and this is taken care of by this rule. N_p represents place names (N_{pl} N_{pe}).

avan viiṭṭukku poonaan He went home →
avan amke poonaan He went there
atu viiṭṭule irukku That is in the house →
atu amke irukku That is there
atu viiṭṭukku pakkattule irukku That is near the house →
atu amke irukku That is there

$$2.15.\ \text{opt.}\quad N\ \textit{-ukku}+Cl_p \rightarrow (N\ \textit{-ukku})+Cl_p$$

In Tamil we find expressions like *meele irukku* '(It) is on (something)' and they are derived by this transformational rule.

viiṭṭukku oyare → (*viiṭṭukku*) *oyare* on the top (of the house)
viiṭṭukku kiiḷe → (*viiṭṭukku*) *kiiḷe* under (the house)
atu oyare irukku That is at the top (of something)
atu kiiḷe irukku That is under (some thing)
atu pakkattule irukku That is near (something)

$$2.16.\ \text{opt.}\quad N\ \textit{-kuuṭe} \rightarrow (N)+\textit{kuuṭe}$$

naan kuuṭe poonen 'I went with (some one)' etc. are derived by this rule.

naan avan–kuuṭe poonen I went with him →
naan kuuṭe poonen I went with some one

$$2.17.\ \text{opt.}\quad NP_s + (X) + NP - ADV_m + Aux_{31} \rightarrow NP_s + (X) + NP$$

In Tamil we find expressions like

avan puli He is (like a) panther
avaḷ puli She is (like a) panther
atu puli That is a panther
avan veeRu He is different
avaḷ veeRu She is different
atu veeRu That is different

Atleast in some of them the concord between subject and predicate is not found. *puli* 'panther' is a neuter noun and

it is perfectly alright when it occurs as a predicate for *atu* 'that' which is also a neuter noun. But in the case of *avan puli* and *avaḷ puli* where the subjects are human nouns the subject - predicate concord is not maintained. This is the same case with *avan veeRu* and *avaḷ veeRu.* This kind of expressions lead us either (1) to modify our assumption on the subject - predicate concord slightly that in the case of nouns like *puli, veeRu* this concord is not maintained or (2) to state that they are not predicates of the above sentences. We are very glad to note that the ancient Tamil grammarians had already thought of this problem though we differ from their solution. It is said that words like *veeRu* can take the subject of any gender and number and this apparently simplifies the matter a great deal. But there are various expressions like *avan puli* where we find no subject–predicate concord at all. Examples of this kind can innumerably be multiplied in which nouns can occur without any concord with the predicates.

avaḷ annam She is like a swan
avaḷ kaRuppu She is black
avan kaRuppu He is black
avan teeve He is wanted
avaḷ teeve She is wanted
atu teeve That is wanted

Note that theoretically almost all nouns denoting non–human can occur in the place of *annam, kaRuppu* etc. If these nouns occur as predicates in the above frames we don't find any gender concord between subject and predicate which has to be accounted for. Not only that, we also come across sentences like

avaḷ ennc–viṭa kaRuppu She is blacker than me
avaḷ enakku teeve She is necessary for me.

avan onnaaletaan kaRuppu He is black because of you

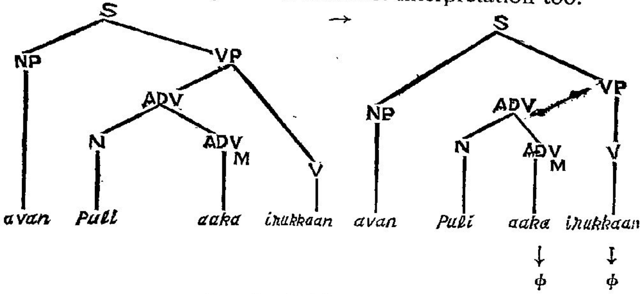
where we find adverbials like *enakku*, *enne–viṭa* and *onnaaletaan* which need some verbs to co–occur with them. This clearly indicates that nouns like *kaRuppu*, *teeve* etc., are not predicates of the sentences shown above but a part of verb phrases the head of which are not found. Expressions like

avaḷ enne–viṭa kaRuppu–aaka irukkaa She is blacker than me

avaḷ enakku teeve–aaka irukkaa She is necessary for me

avan onnaaletaan kaRuppu–aaka irukkaan He is black because of you

give the same paraphrases as *avaḷ enne–viṭa kaRuppu* etc. These expressions clearly show that *kaRuppu*, *teeve*, *puli* etc., are not predicates of the above sentences but is a part of the verbal phrases *kaRuppu–aaka irukkaa*, *teeveyaaka irukkaa* and *puli–aaka irukkaa* respectively. This explains why gender concord is not found between *avaḷ* and *puli* etc. This also accounts for the occurrences of adverbials like *enakku*, *enne–viṭa* and *onnaaletaan* etc. *avan puli*, *avaḷ puli* etc., are derived from *avan puliyaaka irukkaan* and *avaḷ puliyaaka irukkaa* respectively. Though we don't find concord in the surface structure it is seen in the deep structure. It is the deep structure which gives the semantic interpretation too.



avan puliyaaka irukkaan → *avan puli*

In ping-pong dialogues we come across many incomplete sentences. Though they are incomplete the hearer gets the complete idea that the speaker intends to communicate. For example when somebody asks

emke–runtu vaaRe Where do you come from?

we simply answer

intiyaavle–runtu From India

meaning

naan intiyaavle–runtu vaaRen I come from India. It is well understood by the hearer as *naan intiyaavle–runtu vaaRen*, too. Though there is only one word *intiyaavle-runtu* in our reply, it is understood by the hearer as if it is a complete sentence. In our daily conversations we find lot of sentences like these which are traditionally called ELLIPTICAL SENTENCES. Traditionally we call for context to explain such situations. But, as shown above, this can be accounted for by deriving them from underlying sentences. *intiyaavle–runtu* is derived from the full sentence *naan intiyaavle–runtu vaaRen* and that is why the former gives the same paraphrase as the latter. As already pointed out it is the deep strucrure which is responsible for the semantic interpretation. Similarly *itu ceelam* may mean 'This is Salem train' 'This is Salem mango' etc., according to their derivation. However, this is not dealt with in this sketch.

itu ceelam vaṇṭi → *itu ceelam* This is Salem train

itu ceelam maampaḷam → *itu ceelam* This is Salem mango

itu ceelam paṭṭu → *itu ceelam* This is Salem silk

naan maturekki pooRen → *maturekki* I go to Madura

ivan matureyle–runtu vaaRaan→(*ivan*) *matureyle–runtu* → *ivan mature* He is from Madura

ivaḷ annatte–poole irukkaa → *ivaḷ annatte-poole*→ *ivaḷ annam* She is (like) a swan

eey paal–kaaran → *eey paal* Hey, milk man !

avan emke irukkaan → *avan emke* Where is he?

nii eppaṭi irukke → *nii eppaṭi* How are you?

avan imke–taan irukkaan → *avan imke–taan* He is right here

enakku rempa kašṭam–aaka irukku → *enakku rempa kašṭam* It is very difficult for me

cenneyle taṇṇi–panjam–aaka irukku → *cenneyle taṇṇi–panjam* There is water scarcity in Madras

2.18. opt. $\left\{ \begin{matrix} NU_{61} \\ NU \end{matrix} \right\}$ – (ORD_1) *-aa* → *ettan*–(ORD_1)

2.19. obl. $\left\{ \begin{matrix} NU_{61} \\ NU \end{matrix} \right\}$ – (ORD_2) *-aa* → *ettan*–(ORD_2)

There are two types of interrogatives in Tamil namely 'WHO' type and 'DO' type. The former is expressed by certain prefixes *e–* and *aa–* (*e–mke* 'where', *aa–ru* 'who') and the latter predominantly by the suffix *–aa*. These prefixes are glued on to certain clitics of place, of manner etc., and they constitute interrogatives in Tamil.

–aa is suffixed to various constituents of Tamil sentences to express interrogation of the second type, the answer of which is either an affirmation or a nagation of the statement.

This *-aa* can be suffixed to any one of the constituents, as noted earlier (1.1), of a sentence according to the emphasis of the question.

avan-aa raaman Is *he* Raman ?

avan raaman-aa Is he *Raman*?

avan-aa vantaan Did *he* come?

avan vantaan-aa Did he *come*?

avan neettu-aa vantaan Did he come *yesterday*?

avan reṇṭaavatu-aa vantaan Did he come *second*?

avan raaman-kuuṭe-aa vantaan Did he come *with Raman*?

avan raaman-aale-aa vantaan Did he come *because of Raman*?

avan kattiyṭṭu-aa veṭṭunaan Did he cut it *with knife*?

avan raamanukkaaka-aa vantaan Did he come for *Raman's sake?*

avan enakku-aa tantaan Did he give it *to me*?

avan raamane-poola-aa ooṭunaan Did he run *like Raman?*

avan viiṭṭule-runtu-aa vantaan Did he come *from home*?

avan viiṭṭule-aa irukkaan Is he *in the house*?

avan naalaam varušam-aa vantaan Did he come *in the fourth year*?

avan januvari maasam-aa vantaan Did he come *in the month of January*?

avan oṭane-aa vantaan Did he come *immediately?*

avan veekamaaka-aa vantaan Did he come *fast*?

Interrogatives of 'DO' type are set as basic (1.1) and interrogatives of 'WHO' type are derived from the former by making use of various transformation rules like the above one. Both obligatory and optional transformations are made use of since there are certain constituents like noun attributes which do not take *-aa*. Obligatory transformation rules like the present one do a dual function namely

(a) transform the ungrammatical sequences into grammatical ones.

(b) enable us to have 'WHO' type of interrogatives.

avan naalaavatu-aa payyan is obligatorily transformed into *avan ettanaavatu payyan* 'How manyth (which order, i. e. first ? or second ? etc.) boy is he ?'

naalaavatu-aa maasam → *ettanaavatu maasam* (2.19)

reṇṭaavatu-aa vaaram → *ettanaavatu vaaram*

Note that when *-aa* is added to ORD_1 (1.4) it is optionally transformed whereas in the case of ORD_2 (1.47) it is obligatory.

naalaavatu-aa vantaan → *ettanaavatu vantaan* (2.18) *-aa* cannot be added to any noun attribute (both derived, eg. *vanta* 'one who/which came, and underived, eg. *anta* 'that'), whereas it can be added to adverbs of various types.

2.20. opt. TM - *aa* → *eppam*

When *-aa* occurs with time expression like *neettu* 'yesterday' *januvari maasam* 'month of January' etc., they are optionally transformed into *eppam* 'when'.

avan neettu-aa vantaan → *avan eppam vantaan* When did he come?

avan januvari maasam vantaan → *avan eppam vantaan* When did he come?

2.21. opt. $$\left\{\begin{matrix} T_1 \\ T_2 \\ T_3 \\ N_{da} \end{matrix}\right\} \textit{-aa} \rightarrow \textit{eṇṇekki}$$

Expressions denoting days, when added to *-aa* are optionally transformed into *eṇṇekki* 'on which day'.

T_1 (1.20): *neettu-aa* → *eṇṇekki*

avan eṇṇekki vantaan On which day did he come?

T_2 : *iṇṇekki-aa* → *eṇṇekki*

avan eṇṇekki vantaan On which day did he come?

T_3 : *naaḷekki-aa* → *eṇṇekki*

avan eṇṇekki varuvaan On which day will he come?

N_{da} : *timkaḷaacce-aa* → *eṇṇekki* (1.23)

avan eṇṇekki vantaan On which day did he come?

avan eṇṇekki varuvaan On which day will he come?

2.22. opt. $$\left\{\begin{matrix} \textit{amke} \\ \textit{imke} \\ N_p\ \textit{-ukku} \\ N\textit{-le} \\ N\textit{-ukku} + Cl_p \end{matrix}\right\} \textit{-aa} \rightarrow \textit{emke}$$

Expressions like *amkeyaa, imkeyaa, viiṭṭukkaa, peṭṭiyle-yaa, viiṭṭukku akatteyaa* etc., are optionally transformed into *emke* 'where' by this rule.

amkeyaa → *emke*
avan emke poonaan Where did he go?
imkeyaa → *emke*
avan emke vantaan Where did he come?
viiṭṭukkaa → *emke*
avan emke vantaan Where did he come?
peṭṭiyleyaa → *emke*
atu emke irukku Where is that?
viiṭṭukku akatteyaa → *emke*
avan viiṭṭukku akatteyaa irukkaan →
avan emke irukkaan Where is he?

2.23. obl. $\begin{bmatrix} N_n \\ \end{bmatrix}_A$ *-aa* → *enna*

When neuter nouns used as adjectives (1.55) in expressions like *paṭṭu tuṇi* 'silk cloth' take *-aa* they are transformed into *enna* 'what'.

paṭṭu-aa tuṇi → *enna tuṇi* What cloth ?
atu enna tuṇi What cloth is it ?

2.24. opt. ADV *-aa* → *eppaṭi*

When *-aa* is added to various adverbs (1.14) it is changed into *eppaṭi* 'how'.

veekamaa $\left\{\begin{array}{l} \textit{ka} \\ \textit{ṭṭu} \end{array}\right\}$ *-aa* → *eppaṭi*

payya -aa → *eppaṭi*
appaṭi -aa → *eppaṭi*
avan eppaṭi ooṭunaan How did he run ?
avan eppaṭi ceytaan How did he do ?

$$2.25.\ \text{opt.}\ \left[\begin{Bmatrix}\textit{ennat}\\ \textit{et}\end{Bmatrix} - \begin{Bmatrix}\textit{unaale}\\ \textit{ukku}\ (\textit{aaka})\end{Bmatrix}\right] \rightarrow \textit{een}$$

In expressions like *nii ennattunaale poone, nii etukkaaka poone* etc. *ennattukkaaka, ennattunnaale* etc. can be optionally transformed into *een* 'why'. This is taken care of by this rule.

$$2.26.\ \text{obl.}\ \left[\begin{matrix}\text{D.Adj}\\ \text{NU. Adj}\\ \text{M. Adj}\\ \begin{Bmatrix}\text{N}_q\ \textit{-aana}\\ \text{Adj}_2\end{Bmatrix}\end{matrix}\right] \textit{-aa} \rightarrow \left[\begin{matrix}\textit{enta}\\ \textit{ettane, evḷavu}\\ \textit{evḷavu}\\ \begin{Bmatrix}\textit{eppaṭippaṭṭa}\\ \textit{eppeerpaṭṭa}\end{Bmatrix}\end{matrix}\right]$$

In Tamil no attribute takes any suffix and only the head noun is capable of taking suffixes. This rule transforms all the attributes like demonstrative adjectives, numeral adjectives etc., (when *-aa* is added to them) into interrogative adjective etc.

enta payyan (< *anta -aa payyan*) which boy

enta payyan enakke makan Which boy is my son ?

enta payyane paatte Which boy did you see ?

ettane payyan-maaru (< *naalu-aa payyan-maaru*) how many boys ?

ettane payyan-maaru vantaanuko How many boys did come ?

konjam-aa maavu → *evḷavu maavu*

evḷavu maavu irukku How much flour is there?

nalla -aa → *eppaṭippaṭṭa* / *eppeerpaṭṭa*

avan eppeerpaṭṭa payyan What kind of boy is he ?

2.27. obl. $_{NP}[(\text{D.Adj.} + (\text{X}) + \text{WHO})]_{NP} \rightarrow \text{WHO}$

WHO represents interrogatives like *enta*, *ettane* etc. When one of the constituents of the noun phrase is transformed into an interrogative of 'WHO' type no member of the noun phrase can precede the interrogative and this restriction is taken care of by this rule. For example, phrases like *anta ettane viiṭṭe paatte* in which *ettane* is preceded by *anta* are considered as ungrammatical and *anta* has to be dropped.

2.28. opt. $V_i - \text{AUX} - V_{Suf} \rightarrow V_i - \left\{\begin{matrix} \text{Aux}_{in} \\ \text{Aux}_x \end{matrix}\right\} - V_{Suf}$

2.29. opt. $V_t - \text{AUX} - V_{Suf} \rightarrow V_t - \left\{\begin{matrix} \text{Aux}_{41} \\ \text{Aux}_x \end{matrix}\right\} - V_{Suf}$

V_i represents all intransitive verbs.

V_t represents all transitive verbs.

Aux_x stands for Aux_{12}, Aux_{21}. Aux_{22}, Aux_{31}, Aux_{32}, and Aux_{42}.

As already pointed out certain verbs are used as auxiliaries too. This is taken care of by these transformations. In the auxiliary slot (AUX) verbs like *poo* (Aux_{in}) *vay* (Aux_{21}) etc., are inserted by these rules. As it has already been pointed out that when auxiliaries occur in the verb complex the conjugation of the latter is like that of the auxiliaries, i.e., the verb suffixes like tense markers (1.16) are selected according to the auxiliary verbs. For example when *paar* 'see' occurs as an auxiliary (1.142) with verbs like *cey* 'do' the past tense marker of the whole complex (V_{co}) will be *-tt-* (the past marker of *paar*, 1.137), not *-t-* (the *ceyya-paa*(*r*) *ttaan* '(He) tried to do'. This is also taken care of by these rules as they are higher order rules (for discussions on such rules see Paul Postal, Constituent Structure, pp. 46–50). Among the auxiliaries *k(i)ṭṭuru* and *k*(i)*ṭu* occur only as auxiliaries and this can be taken care of by an obligatory transformation which however, is not dealt with here.

cettu-poo-n-aan	*cettu-poo-ka*
cettu-viṭ-ṭ-aan	*cettu-viṭ-a*
cettu-iru-nt-aan	*cettu-iru-kka*
cettu-kṭṭuru-nt-aan	*cettu-kṭṭuru-kka*
ceytu-pooṭ-ṭ-aan	*ceytu-pooṭ-a*
ceytu-viṭ-ṭ-aan	*ceytu-viṭ-a*
ceytu-iru-nt-aan	*ceytu-iru-kka*
ceytu-kṭṭuru-nt-aan	*ceytu-kṭṭuru-kka*

GENERALIZED TRANSFORMATIONS

In natural languages we find not only simple sentences but more complicated sentences too. Two or more simple sentences are united together to form complex sentences by making use of certain transformations which are called GENERALIZED TRANSFORMATIONS. Grammatical categories like verbal noun, relative participle, infinitive, participial noun etc. are derived from finite verbs by making use of these rules in this section.

2 30. opt. $\begin{Bmatrix} S_1 \\ S_2 \end{Bmatrix} \rightarrow S_1 + S_2$

Two sentences are combined in various ways. Only simple sentences are generated by the rules given in the foregoing pages and more complicated sentences are generated by the above rule. This rule gives the general pattern, how two or more sentences are united together and the rules that follow take care of various special types. This rule is used as a recursive rule which will be operated again and again and thereby it enables us to generate more and more complicated sentences. When S_1, and S_2 are united into S_3 which in its turn will be used as S_1 to unite with another S_2, they will be used as inputs for S_4. For example *raaman vantaan* 'Raman came' [S_1] and *kaṉṉan vantaan* 'Kannan came' [S_2] are united into a single sentence *raamanum kaṉṉanum vantaa(ḷ)* 'Raman and Kannan came' [S_3]. This sentence which functions as [S_1] is united with another sentence *murukan vantaan* 'Murugan came' [S_2] and it will produce *raamanum kaṉṉanum murukanum vantaa(ḷ)* 'Raman, Kannan and Murugan came'.

There are many types of changes by which various sentence patterns are produced. For example we have sentences like *avan vantatu nallatu* 'It is good that he came' *avan vantate kaṇṭen* 'I saw him coming' *avan vare kaṇṭen* 'I saw him while coming' *avan vante poRaku poonen* 'I went after he came' *avan vante oṭane poonen* 'As soon as he came, I went', etc., and these are all produced by various changes that take place when two sentenccs are united together. For a particular type of change certain conditions have to be met and unless these conditions are there either in S_1, or in S_2 or in both as the case may be, that particular change will not take place.

Eg. 1. *avan vantaan* (He came) + *atu nallatu* (It is good) → *avan vantatu nallatu* — It is good that he came

2. *avan vantaan* + *ate kaṇṭen* I saw (it). → *avan vantate kaṇṭen* — I saw him coming (past) or *avan vare kaṇṭen* — I saw him coming

3. *avan vantaan* + *appam ate kaṇṭen* (I saw (it) then) → *avan vare kaṇṭen* or *avan vareyle kaṇṭen* — I saw him while coming

4. *avan vantaan* + *oṭane kaṇṭen* (I saw (it) immediately) → *avan vare kaṇṭen* or *avan vante oṭane kaṇṭen* — I saw him immediately after he come

Grammatical categories like verbal noun, conjugated (participial) noun, relative participle, verbal participle, etc., are derived from finite verbs using various transformations. For

example *vantatu* 'the action of coming' is derived either from *vantaan* 'he came' or *vantaaḷ* 'she came' etc. Similarly *vantavan* 'one who came' is derived from *vantaan* and *vantavaḷ* 'one who came' (woman) is from *vantaaḷ* 'She came'.

When categories like verbal noun occur either as subject as in *avan vantatu nallatu* 'It is good that he came' or with any case markers as in *avan vantate kaṇṭen* 'I saw him coming' they do not take all verbs. We find some restrictions. For example *vantate kaṇṭen* is possible whereas *vantate kuṭutten* is not. This kind of restriction is not dealt with here.

VERBAL NOUNS

In Tamil sentences verbal nouns play a very prominent role and we have to set up this as one of the very important grammatical categories for the description of the Tamil language. Verbal nouns are fonnd predominantly in complex sentences like "*avan vantatu enakku teriyum* 'I know that he has come', *avan vantate paatten* 'I saw him coming' *avan vantatunaale naan poonen* 'Since he came I went' etc., and they are derived from various finite verbs as shown below.

2.31. opt. $$(X_1) + V_{Co} - X - Y + (X_2)$$
$$\quad 1 \qquad\qquad 2 \qquad\qquad 3$$
$$+ PN_{3n} + (X_3) + V_{Co} - Z \rightarrow (1)$$
$$\quad 4 \qquad\qquad 5 \qquad\qquad 6$$
$$+ V_{Co} - X - V_{n.q} + (3) + 5 + 6$$

X is an abbreviation for $\begin{bmatrix} V_y \\ \mathit{lle} \end{bmatrix}$

Y is either null (in the case of *lle*) or anything which can fill that slot. Z is anything which can occur in that slot.

PN_{3n} is either *atu* 'that' or *itu* 'this'

Sentences like *avan amke vantatu aaccariyamaa iruntu* 'it was surprising that he came there' are produced by this rule. *avan amke vantaan* 'He came there' (S_1) and *atu aaccariyamaa iruntu* 'It was surprising' (S_2) are united together to produce the above sentence.

avan amke vantaan
atu aaccariyamaa iruntu } → *avan amke vantatu aaccariyamaa iruntu*

avan amke varalle
(He did not come there)
atu nallatu
(It (is) good) } →

avan amke varaatatu nallatu 'It is good that he didn't come there'

2.32. opt.

$$(X_1) + V_{Co} - X - Y + (X_2) + PN_{3n} - e + (X_3)\ VT_{Co} - Z \rightarrow (1) + V_{Co} - X - \begin{Bmatrix} V_{n.q} - e \\ V_{inf.q} \end{Bmatrix} + (3) + (5) + 6$$

(numbering under the rule: (X_1) = 1, $V_{Co} - X - Y$ = 2, (X_2) = 3, $PN_{3n} - e$ = 4, (X_3) = 5, $VT_{Co} - Z$ = 6)

V_T is any transitive verb which occurs in that slot. Sentences like *avan vantate kaṇṭen* 'I saw him coming', *avan vare kaṇṭen* 'I saw him coming' are generated by this rule which unites two sentences like *avan vantaan* 'He came' and *aṭe kaṇṭen*

'I saw (it)' in two ways as shown in the rule. One is by changing the finite verb into a verbal noun and the other by making it into infinitive.

avan vantaan / *ate kaṇṭen* } → *avan vantate kaṇṭen*

avan vantaun / *ate kaṇṭen* } → *avan vare kaṇṭen*

2.33. opt.

$$(X_1) + V_{Co} - X - Y + (X_2) + \begin{bmatrix} PN_{3n} - aale \\ PN_{3n} - ukku + T_b \end{bmatrix} + (X_3) + V_{Co} - Z \rightarrow (1) + V_{Co} - X - V_{n.q} - \begin{bmatrix} (n)aale \\ kku + T_b \end{bmatrix} + (3) + (5) + 6$$

(with the numbers 1, 2, 3 printed beneath (X_1), Y and (X_2) respectively)

Sentences like

avan poonatunaale naan vanten 'Since he went, I came' and *avan poonatukku poRaku naan vanten* 'I came after he went' are generated by this rule.

avan poonaan / *ataale naan vanten* / (I came because of that) } → *avan poonatunaale naan vanten*

avan poonaan / *atukku poRaku naan vanten* / (I came after that) } → *avan poonatukku poRaku naan vanten*

Sentences like *maḷe peyye koḷam neRanju* 'since rain poured the tank became full' can also be generated by making use of an optional rule which will substitute

$V_{Co} - X - V_{n.q} - (n)$ *aale* by $V_{Co} - V_{inf.\,q}$

maḷe peytu 'Rain poured'
ataale koḷam neranju
'Therefore the tank was full' } → *maḷe peyya koḷam neranju*

In Tamil *poRaku, pinnaale* 'after' etc. occur only with past verbal noun, or with past Relative participle and *minti, munnaale* 'before' etc. only with present verbal noun (or in the case of Literary Tamil with Relative participle too). This kind of details are not worked out in this sketch.

2.34. Opt. $(X_1) + V_{Co} - X - Y + (X_2)$

$$+ PN_{3n} - ukku + (X_3) + V_{Co} - Z \rightarrow$$

$$(1) + V_{Co} - X - \left\{ \begin{array}{l} V_{n.q} - kku \\ V_{inf.q} \end{array} \right\} + (3)$$

$$+ (5) + 6$$

avan poonaan
atukku kuṭutten } → { *avan poonatukku kuṭutten* / *avan pooka kuṭutten* }
I gave (it) for his going

avan poovaan
atukku kuṭutten } → { *avan pooRatukku kuṭutten* / *avan pooka kuṭutten* }
I gave (it) in order that he can go

2.35. Opt. $(X_1) + V_{Co} - X - Y + (X_2)$

$+ PN_{3n}$ - *ukkaaka* + $(X_3) + V_{Co} - Z \rightarrow$

$(1) + V_{Co} - X - V_{n.q}$ - *kkaaka*

$+ (3) + (5) + 6$

By this rule sentences like *avan vantatukkaaka naan aḷuten* "I wept for his coming" are generated

avan vantaan / *naan atukkaaka aḷuten* } → { *avan vantatukkaaka* / *naan aḷuten*

I wept for that

2.36. Opt. $(X_1) + V_{Co} - X - Y + (X_2)$

$+ PN_{3n}$ - *leruntu* + $(X_3) + V_{Co} - Z \rightarrow$

$(1) + V_{Co} - X - V_{n.q}$ - *leruntu* + (3)

$+ (5) + 6$

avan vantatuleruntu enakku teriyum "I know (it) from his coming" etc. are generated by this rule. This is generated by the combination of the sentences:

avan vantaan / *atuleruntu enakku teriyum* } →

avan vantatuleruntu enakku teriyum

2.37: Opt. $(X_1) + V_{Co} - X - Y + (X_2)$

$+ T_6$ - (*i*)*runtu* + $(X_3) + V_{Co} - Z \rightarrow$

$(1) + V_{Co} - X - V_{n.q}$ - *leruntu*

$+ (3) + (5) + 6$

T_6 stands for expressns like *appam* 'that time' and *appam – iruntu* meaning "from that time onwards'. Notice the difference between this rule and the preceding one. Both of them are able to generate sentences like :

avan vantatuleruntu enakku teriyum meaning either 'I know (it) from his coming' or 'I know (it) from the time of his coming'. But this meaning difference is brought out by the source sentences from which these homonymous sentences are derived.

avan vantaan
appam–iruntu enakku teriyum } →

avan vantatuleruntu enakku teriyum I know it from the time of his coming

avan vantaan
atuleruntu enakku teriyum } → *avan vantatuleruntu enakku teriyum* I know it from his coming

2.38. opt. $(X_1) + V_{Co} - X - Y + (X_2) + PN_{3n} - le + (X_3) + V_{Co} - Z \rightarrow$

$(1) + V_{Co} - X - V_{n.q} - le + (3) + (5) + 6$

avan connaan 'He said'
atule tappu irukku 'There is mistake in it' } →

avan connatule tappu irukku There is mistake in his saying

2.39. opt. $(X_1) + V_{xCo} - X - Y + (X_2) + PN_{3n} - COMP + (X_3) + V_{xCo} - Z \rightarrow$

$(1) + V_{xCo} - X - V_{n.q} - COMP + (3) + (5) + 6$

COMP is an abbreviation for

$$- e - \left\{ \begin{matrix} \textit{poole} \\ \textit{maatri} \\ \textit{viṭe} \end{matrix} \right\}$$

The subscript x denotes that the same verb occurs in both the sentences. Sentences like *avan connate–poole raaman connan* "Raman said as he did" etc. are generated by this rule. Sentences like *avan connan* "He said" *ate poole raaman connaan* "Raman said like that" are united. For this kind of change notice that the verb roots used in S_1 and S_2 are same which is shown by the subscript x.

$$\left. \begin{matrix} \textit{avan connaan} \\ \textit{ate–poole raaman connaan} \end{matrix} \right\} \rightarrow \begin{matrix} \textit{avan connate poole} \\ \textit{raaman connaan} \end{matrix}$$

RELATIVE PARTICIPLES

Unlike English Tamil does not have a relative pronoun, but it has a verbal category called Relative participle (verbal adjective) which is used to form a kind of construction corresponding to English relative clauses. For example expressions like *vante* (< *vanta*) *payyan* 'the boy who came', *vante raaman* 'Raman who came' are used in sentences like *naan vante payyane kaṇṭen* 'I saw the boy who came' and *vante payyanuuku k uṭutten* 'I gave (it) to the boy who came'. These noun phrases *vante payyan* and *vante raaman* which are embedded in the above sentences are derived from the sentences, *payyan vantaan* 'The boy came' and *raaman vantaan* 'Raman came' respectively.

One can very easily notice that when a relative participle is used with various nouns, the latter are generally found to have more than one grammatical relationship with the former. Not only the Subject : Predicate relationship, as the foregoing

examples suggest, but several case relationships are expressed as well. Though theoretically it is possible to show that the nouns in the following noun phrases are capable of showing many case relations with the relative participle, we select only clear-cut cases; in each phrase, only one case relationship is given. All of them invariably express the subject-Predicate relationship.

aṭicce payyan	(a)	the boy who beat (someone)
	(b)	the boy whom (someone) beat
veṭṭune katti	(a)	the knife that cut
	(b)	the knife with which (someone) cut (something)
vante kaaṭu	(a)	the forest that came
	(b)	the forest to which (someone) came
viḷunte kuure	(a)	the roof that fell
	(b)	the roof from which (someone) fell
poRante naaṭu	(a)	the country that was born
	(b)	the country where (someone) was born

From the above examples, it is evident that the individual nouns are not responsible for variations in relationships that they have with the relative participles, but something else which is inherent in the structure itself is responsible for such variations. When we reconstruct various sentences from which these phrases can possibly be derived, it will be apparent that these nouns continue to have the same relationships with the relative participles as they have with the predicate in the underlying sentences. For example *veṭṭune katti* 'the knife that cut (it)' is derived from the sentence *katti veṭṭiccu* 'The knife cut (it)' whereas *veṭṭune katti* 'the knife with which

(someone) cut (it)' is derived from the sentence *kattiyaale veṭṭunaan* '(He) cut (it) with the knife'. Unless this kind of expression is derived from two or more different sentences, it would not be possible for us to account for the ambiguous meanings that they have.

As already explained in the case of verbal nouns, here also, when two sentences are united, certain conditions have to be met for particular changes to take place (This is shown by the subscript X in the following rules). Unless both the sentences that are used as input contain one and the same noun either used as subjects or in case expressions etc., the output will not give any relative participle construction at all. Notice that the following sentences contain the noun *payyan* boy' which is used as subject in both the sentences.

payyan vantaan 'The boy came'
payyan poonaan 'The boy went' } →
vante payyan poonaan The boy who came went (away)

2.40. opt. $(X_1) + NP_{sx} + (X_2) + VP_{1.1}$

$\quad 1 \quad 2 \quad 3 \quad 4$

$+ (X_3) + NP_{sx} + (X_4) + VP_{1.2} \rightarrow$

$\quad 5 \quad 6 \quad 7 \quad 8$

$(1) + (3) + VP_{1.1} - R.P_q +$

$2 + (5) + (7) + 8$

In the sentences that are used as input we find the same noun or noun phrase (NP_{sx}) is used as subject and unless this condition is met the above shown change will not take place. $- R.P_q$ is an adhoc symbol which will change $VP_{1.1}$ into a relative participle. For example

vantaan - R.P_q → *vanta* (> *vante*) 'one who came'.

payyan amke vantaan 'The boy came there' }
payyan poonaan 'The boy went (away)' } →

amke vante payyan poonaan The boy who came there went (away)

payyan aṭiccaan 'The boy beat (some one)' }
payyan vantaan 'The boy came' } →

aṭicce payyan vantaan 'The boy who beat (someone) came'

katti veṭṭiccu 'The knife cut (it)' }
katti viḷuntu 'The knife fell down' } →

veṭṭune katti viḷuntu The knife that cut (it) fell down

When Pronoun occurs (as subject) in both the sentences we have sentences like *amke vante naan poonen* 'I who came there went (away)'. Similarly we will get sentences like *amke vante nii poone* 'You who came there went away' *amke vante avan poonaan* 'He who came there went away' etc. In Modern Tamil participial nouns like *vantavan* 'one who came' can be of either first person or second person or third person.

naan-taan amke vantavan I am the one who came there

nii-taan amke vantavan You are the one who came there

avan-taan amke vantavan He is the one who came there

$$2.41.\ \text{opt.}\ \underset{1}{(X_1)} + \underset{2}{NP_{sx}} + \underset{3}{(X_2)} + \underset{4}{VP_{1.1}} + \underset{5}{(X_3)}$$

$$+ \underset{6}{NP_x - X_c} + \underset{7}{(X_4)} + \underset{8}{VP_{1.2}} \rightarrow (5)$$

$$+ (1) + (3) + VP_{1.1} - R.P_q + 6 + (7) + 8$$

X_c represents any case sign

When two sentences, in one of which a particular noun or noun phrase is used as subject and in the other the same noun phrase is used as case expression, are united the noun phrase derived from the first sentence is substituted in the place of the noun or the noun phrase in the second sentence.

raaman neettu vantaan 'Raman came yesterday'
naan raamane iṇṇekki kaṇṭen 'I saw Raman today' } →
naan neettu vante raamane iṇṇekki kaṇṭen I saw Raman who came yesterday, today

The noun phrase *neettu vante raaman* 'Raman who came yesterday' which is derived from the sentence *raaman neettu vantaan* is substituted for *raaman* in the second sentence.

raaman neettu vantaan
naan raaman–kuuṭe vanten 'I came with Raman' } →
naan neettu vante raaman – kuuṭe vanten I came with Raman who came yesterday

ante payyan neettu vantaan 'That boy came yesterday'
naan ante payyanukkaake poonen 'I went for that boy' } →
naan neettu vante ante payyanukkaake poonen I went for that boy who came yesterday

ante payyan neettu vantaan and

ante payyan-kiṭṭe paṇam irukku 'That boy has money'
neettu vante ante payyan-kiṭṭe paṇam irukku 'That boy will give who came yesterday has money'.

2.42. opt. $(X_1\ ) + NP_{bx} - X_c + (X_2\ ) + VP_{1.1} +$

$$\begin{array}{cccc} 1 & 2 & 3 & 4 \end{array}$$

$$(X_3\ ) + NP_{bxs} + (X_4\ ) + VP_{1.2} \rightarrow$$

$$\begin{array}{cccc} 5 & 6 & 7 & 8 \end{array}$$

$$(5) + (1) + (3) + VP_{1.1} - R.P_q + NP_{bxs}$$

$$+ (7) + 8$$

This rule takes care of the changes that take place when a noun phrase or a noun which is used in case expressions in a sentence (S_1) is made use of as subject (NP_{bxs}) in another sentence (S_2). The noun phrase which is derived from sentence S_1 is substituted for NP_{bxs} in S_2.

naan payyane aṭiccen 'I beat the boy' }
payyan amke vantaan 'The boy came there' } →

naan aṭicce payyan amke vantaan 'The boy whom I beat came there'

Notice the noun phrase *naan aṭicce payyan* 'the boy whom I beat' which is derived from the sentence *naan payyane aṭiccen* 'I beat the boy' is substituted for *payyan* (NP_{bxs}) 'the boy' in the sentence *payyan amke vantaan* 'The boy came there' and as the result we get the sentence *naan aṭicce payyan amke vantaan* 'The boy whom I beat came there'.

naan ante kattiyaale veṭṭunen 'I cut (it) with that knife' }
ante katti amke iruntu 'That knife was there' } →

naan veṭṭune ante katti amke iruntu 'The knife that I cut with was there'

naan ante payyanukku panam kututten 'I gave money to that boy' }
ante payyan vantaan 'That boy came' } →

naan panam kututte ante payyan vantaan 'The boy to whom I gave money came'

naan viittle irunten 'I was in the house' }
viitu alakaa iruntu 'The house was beautiful' } →

naan irunte viitu alakaa iruntu 'The house I lived was beautiful'

All case expressions do not undergo such changes. For example, though it is possible for us to derive a noun phrase like *naan vettune katti* 'the knife with which I cut' from sentences like *naan kattiyaale vettunen* 'I cut (it) with the knife', it is not so easy to derive such phrases (*naan vante raaman*) from sentences like *naan raamanaale vanten* 'I came because of Raman. Such restrictions are not attempted in his study.

2.43. opt. $(X_1) + NP_{bx} - X_c + (X_2) + VP_{1.1}$

$$\quad 1 \qquad 2 \qquad 3 \qquad 4$$

$$+ (X_3) + NP_{bx} - X_c + (X_4) + VP_{1.2}$$

$$\quad 5 \qquad 6 \qquad 7 \qquad 8$$

$$\rightarrow (5) + (1) + (3) + VP_{1.1} - R.P_q + 6$$

$$+ (7) + 8$$

This rule takes care of the changes that take place when one and the same noun phrase (NP_{bx}) occurs in the case expressions ($NP_{bx} - X_c$) that are found in both the sentences (S_1 and S_2). X_c does not necessarily represent one and the

same case. As in the earlier rules, the noun phrase derived from the first sentence is substituted for NP_{bx} in the second sentence. For example *naan aṭicce payyan* 'the boy whom I beat' which is derived from the sentence *naan payyane aṭiccen* 'I beat the bo ' is substituted for *payyan* 'boy' in the sentence *avan payyane kaṇṭaan* and thereby we have the sentence *avan naan aṭicce payyane kaṇṭaan* 'He saw the boy whom I beat'. As already stated the restrictions for this kind of rules are not attempted here.

naan payyane aṭiccen 'I beat the boy'
avan payyane kaṇṭaan 'He saw the boy' } →

avan naan aṭicce payyane kaṇṭaan 'He saw the boy whom I beat'

avan ante kattiyaale veṭṭunaan
(He cut (it) with that knife)
naan ante kattiye eṭutten
(I took that knife) } →

naan avan veṭṭune ante kattiye eṭutten I took that knife with which he cut (it)

avan viiṭṭle iruntaan
(He stayed in the house)
nii viiṭṭukku poone
(You went to the house) } → *nii avan*

iruntc viṭṭukku poone You went to the house where he stayed

2.44. opt. $(X_1) + V_{Co} - X - Y + T_7 + (X_2)$

$$\underset{1}{} \quad \underset{2}{} \quad \underset{3}{} \quad \underset{4}{}$$

$$\underset{5}{+ V_{Co} - X - Y} \rightarrow (1) + \left\{ \begin{array}{l} V_{Co} - \text{Past} - R.P_q + 3 \\ V_{Co} - V_{inf.q} \end{array} \right\}$$

$+ (4) + 5$

X is an abbreviation for

$$\begin{bmatrix} \text{Past} \\ \text{Fut} \\ \text{Pres} \\ \\ \end{bmatrix}$$

Expressions like *avan poone oṭane raaman vantaan* 'As soon as he went Raman came' etc. are derived by making use of this rule. Expressions like *conne paṭi, conne prakaaram* 'as he said' *conna(m) poRaku* 'after he said' etc. can be derived from *connatu paṭi* 'as (someone) said', *connatu prakaaram, connatukku poRaku* etc. Therefore they are not dealt with here though traditionally these expressions are dealt with relative participle.

avan connaan 'He said'
oṭane raaman vantaan
'Raman came immediately' } →

avan conne oṭane raaman vantaan or

avan colle raaman vantaan As soon as he said Raman came

aan colluvaan 'He will say'
oṭane raaman varuvaan 'Raman will come immediately'' } →

avan conne oṭane raaman varuvaan or *avan colle raaman varuvaan* As soon as he says Raman will come

avan collukaan 'He says'
oṭane raaman vaaRaan
'Raman comes immediately' } →

avan conne oṭane raaman vaaRaan or
avan colle raaman vaaRaan
As soon as he says Raman will come

2.45. opt. $(X_1) + V_{Co} - X - Y + T_{6.1} + (X_2)$

$$\begin{array}{l} (X_1) + V_{Co} - X - Y + T_{6.1} + (X_2) \\ \;1 \qquad\quad 2 \qquad\qquad\qquad 3 \qquad\quad 4 \\ + V_{Co} - Z \rightarrow \\ \;\;5 \end{array}$$

$$(1) + V_{Co} - \left\{ \begin{array}{c} \text{ayle} \\ V_{inf.q} \end{array} \right\} + (4) + 5$$

Expressions like *avan varayle naan poonen* 'When he came I went', arc generated by this rule.'

avan vantaan 'He came'
appam naan poonen 'At that time I went' } →

avan varayle naan poonen or *avan vare naan poonen*
When he came I went

PARTICIPIAL NOUN (CONJUGATED NOUN)

Participial nouns can also be derived from expressions like *vanta payyan, vanta poṇṇu* etc.

vanta+payyan → *vantavan*

vanta+poṇṇu → *vantava(ḷ)*

by making use of an optional rule like

$$VP_{1.1} + R.P_q + \begin{bmatrix} N_m \\ N_f \\ N_h \\ N_H \\ N_n \end{bmatrix} \rightarrow VP_{1.1} + R.P_q - \begin{bmatrix} \textit{an} \\ \textit{aḷ} \\ \textit{ar} \\ \textit{amkaḷ} \\ \textit{t(u)} \end{bmatrix}$$

N_m : *amke poona payyan imke vantaan* →

amke poonavan imke vantaan One who went there came here

N_f : *poona* + *poṇṇu* → *poonava(ḷ)*

amke poonava imke vantaa The woman who went there came here

N_h : *poona* + *vaattiyaaru* → *poonavaru* one who went (hon)

amke poonavaru imke vantaaru One who went there came here

N_H : *poona* + *kalekṭaru* → *poonavamkaḷ* one who went (Hon)

amke poonavamkaḷ imke vantaa(ḷ) One who went there came here

N_n : *poona* + *aaṭu* → *poonatu* one which went

amke poonatu imke vantu That which went there came here

As the participial nouns are derived from the nouns which occur after relative participle various relationships that exist between the relative participle and nouns (pp. 142–144) are found in the participial nouns too. For example, the relationships that we find in expressions like

paṭicca payyan the boy who learned

paṭicca vaattiyaar the teacher with whom (someone) learned

paṭicca puttakam the book that (some one) read

paṭicca paḷḷikkuuṭam the school where (someone) learned

paṭicca varušam the year in which (someone) read

etc. are found in the participial nouns derived from the above expressions.

paṭiccavan one who learned

naan paṭiccavane paatten I saw the one who learned

paṭiccavar one with whom someone read

ivar-taan naan tirukkuRaḷu paṭiccavaru He is the one with whom I read Kural

poṭiccatu the one that I read

itu-taan naan paṭiccatu This is the one that I read

paṭiccatu the one where I read

inte paḷḷikkuuṭam-taan naan paṭiccatu This is the school where I studied/read

paṭiccatu time in which someone read

aayirattu toḷḷaairattu aRupatu-taan naan paṭiccatu Ninteen sixty is the year in which I studied

Deriving participial nouns from relative participle and nouns which in turn are derived from various sentences will account for various meanings as shown above.

2.46. opt. $\begin{bmatrix} N_{GV} \\ N_{NV} \end{bmatrix}$ – (SUF) – *aa* → $\begin{bmatrix} aar \\ \begin{Bmatrix} ennat \\ et \end{Bmatrix} \end{bmatrix}$ – (SUF)

N_{GV} represents all nouns denoting persons including pronouns and conjugated nouns. Similarly N_{NV} represents all nouns denoting neuter things including pronouns, verbal nouns and conjugated nouns etc.

N_{GV} : *payyan-aa* → *aaru*

payyan-aa vantaan → *aaru vantaa* Who came ?

avan raaman-aa → *avan aaru* Who is he ?

N_{NV} : *atu pen-aa* → *atu ennatu* What is that ?

pen-aa irukku → *ennatu/etu irukku* What is there ?

N_{GV} – SUF : *paappaa-e-aa* → *aar-e* whom ?

nii aare paatte Whom did you see ?

paappaa-kku-aa → *aar-ukku* to whom ?

nii aarukku kuṭutte To whom did you give ?

paappaa-kku-aaka-aa → *aar-ukku-aaka* for whom ?

paapaa-e-poole-aa → *aar-e-poole* like whom ?

paappaa-(ki)ṭṭe-runtu-aa → *aar-(ki)ṭṭe-runtu* from whom ?

avan-(ki)ṭṭe-runtu-aa → *aar-(ki)ṭṭe-runtu* from whom ?

nii aarukkaake vante For whom did you come ?

nii aare-poole irukke Whom do you resemble ?

nii aar-kiṭṭe-runtu vaaRe Whom do you come from ?

N_{NV} - SUF : *pen-e-aa* → $\left\{\begin{matrix} ennat \\ et \end{matrix}\right\}$ *-e* which (obj.) ?

nii ennatte / ete eṭuttee Which did you take ?

pen-ukku-aa → *et-ukku / ennatt-ukku* to what ?

nii ennattukku / etukku kuṭutte To what did you give ?

pen-e-poole → et-*e* / *ennatt-e-poole* like what ?

atukku-kuuṭe -aa → *etukku-kuuṭe* with which ?

at-uṭṭu-aa (1.33) → *et-uṭṭu/ennatt-uṭṭu* with what ?

at-ukku-aaka-aa → *etukkaake/ennattuk-kaake* for what ?

atule-runtu -aa → *etule-runtu/ennattule-runtu* from what ?

atule-aa → *etule / ennattule* in what ?

VERBAL NOUN :

vantatu-aa → *etu / ennatu* which ? / what ?

avan vantatu-aa aaccariyamaa irukku

Is it surprising that he has come ? →

etu / ennatu accariyamaa irukku Which is surprising ?

avan vantateyaa kaṇṭe Did you see him coming → $\left\{\begin{matrix} \textit{ete} \\ \textit{ennatte} \end{matrix}\right\}$ *kaṇṭe* What did you see ?

avan vantatunaaleyaa nii poone ? Did you go because he came ? →

ennattunaale / etunaale nii poone Why did you go ?

PARTICIPIAL NOUN :

amke vantavan-aa raaman → *aaru raaman* Who is Raman ?

amke vantavan-e-aa paatte → *aar-ë paatte* Whom did you see ?

amke vantavan-kuuṭe poonen → *aarukku-kuuṭe poonen* With whom did I go ?

Relative participle + Noun :

amke vanta payyan-aa → *aaru*
amke vanta payyan-aa vantaan → *aaru vantaa*
amke vanta poṇ-aa vantaa → *aaru vantaa*
amke vanta payyan-e-aa → *aar-e* whom ?
amke vanta pasu-e-aa → *et-e* which ?
amke vanta pasuve -aa paatte → *et-e paatte* What did you see ?

Note that when masculine (*payyan-aa*) and feminine (*poṇṇ-aa)* nouns are transformed into *aaru* the pronomina endings (*-n, -ḷ*) are changed (*ḷ*). This change is not shown

in this sketch. As conjugated nouns etc., have been developed under Generalized Transformations, this rule which is only a singulary transformation is formulated here.

CONDITIONAL

2.47. opt. $(X_1) + VP_1 + T_{6.2} + (X_2) + VP_{1x} \rightarrow$

$$\begin{matrix} 1 & 2 & 3 & 4 & 5 \end{matrix}$$

$$(1) + \left\{ \begin{matrix} VP_1 \; \text{-}V_{cond.q} \\ VP_1 \; \left\{ \begin{matrix} \text{-}\underset{.}{n}\underset{.}{n}aa(l) \\ +aanaa(l) \end{matrix} \right\} \end{matrix} \right\} + (4) + 5$$

VP_{1x} is an abbreviation for all finite verbs except that of Past Tense.

avan vantaa(l) naan pooven If he comes I will go
avan vantaan – ṉṉaa(l) naan pooven If he comes I will go

Expressions of condition are generated by the above rule. As the foregoing examples show there are two kinds of condition expressions, one of which is shown by the condition marker-*aal* when added to the past tense and the other *-ṉṉaal* and *aanaal* added to the finite verbs themselves.

avan varuvaan 'He will come'
appam naan pooven' 'Then I will go' } →

avan vantaa(l) naan paoven

avan vantaan–ṉṉaa(l) naan pooven

avan vantaan aanaa(l) naan pooven

VERBAL PARTICIPLE

2.47. opt. $(NP_{sx}) + (X_1) + VP_1 + (NP_{sx}) + (X_2)$

$+ VP_1 \rightarrow (1) + (2) + VP_1 - V_{vp.q} + 5 + 6$

In Tamil there is a verbal category called verbal participle which is used to express the subordinate actions performed by the subject when two or more actions of the subject are expressed in a sentence. The principal action of the subject is always expressed by the finite verbs which always occur after the verbal participles which express the subordinate actions. In English such actions are expressed by a series of finite verbs joined by the conjunction *and.* This rule converts finite verb (VP_1) into verbal participle and this change takes place only when the subjects of the two sentences are same (NP_{sx}).

avan vantaan 'He came' }
avan poonaan 'He went' } →

avan vantu poonaan He came and went (there)

COORDINATE CONSTRUCTION

In Tamil there are many coordinate constructions like

raamanum kaṇṇanum varalaam
Raman and Kannan may come
raamanum kaṇṇanum varuvaa(ḷ)
Raman and Kannan will come
naanum kaṇṇanum vantom
I and Kannan came
naanum niiyum vantom
I and you came
niiyum avanum vanteyo
You and he came

etc. This kind of sentences are derived from various underlying sentences by making use of the following rules. There

is no upper limit for this kind of coordinations and these rules are applied again and again to generate coordinate sentences of any length. S_1 and S_2 are united into a single sentence and the resulting sentence (S_3) will be used as S_1 in the *combinatory operation* again.

2.48. opt.

$$\left.\begin{array}{llll} X_s & +(X_1) & +V_{Co} & -V_x \\ 1 & 2 & 3 & \\ {}_s\text{-}um & +(X_1) & +V_{Co} & -V_x \\ 4 & 5 & 6 & \end{array}\right\} \rightarrow \begin{array}{l} I\text{-}um+4 \\ -um+(2) \\ +6 \end{array}$$

if $2=5$
$3=6$

Note that in the above rule all the constituents except 1 and 4 are identical and this condition is necessary to bring out the transformation shown in the above rule. V_x stands for all the verb suffixes (rule 1.16) which do not have any pronominal ending at all. X_s and Y_s are variables used as subjects. This can include all noun phrases, both derived and underived. In the former comes all the verbal nouns, conjugated nouns, etc. By variable is meant either single phrase (*ante payyan* 'that boy') or a coordinate noun phrase *ante payyanum inte payyanum* 'that boy and this boy') which is gotten by the operation of the above rule which operates as a cyclic rule.

raaman naaḷe varalaam
'Raman may come tomorrow'

kaṇṇan-um naaḷe varalaam →
'Kannan may come tomorrow'

raamanum kaṇṇanum naaḷe varalaam
Raman and Kannan may come tomorrow

naan varakkuuṭum }
avanum varakkuuṭum } → *naanum*

avanum varakkuuṭum I and he may come

naan varalle }
niiyum varalle } → *naanum niiyum varalle*

I and you did not come

ennaale vara–muṭiyaatu }
onnaale–um vara–muṭyaatu } →

ennaaleyum onnaaleyum varamuṭiyaatu I and you cannot come

naan varaṇum }
nii–um varaṇum } →

naanum niiyum varaṇum I and you have to come

Notice that when there is no pronominal ending in the verb predicate the form which is found in the predicate is repeated in the resulting coordinate sentences too.

2.49. opt.

$$\left.\begin{array}{cccccc} X_S & +(X_1) & + V_{Co} & - V_z & - G.P_1 \\ 1 & 2 & 3 & 4 & 5 \\ Y_S\text{-}um & +(X_1) & + V_{Co} & - V_z & - G.P_2 \\ 6 & 7 & 8 & 9 & 10 \end{array}\right\} \rightarrow$$

$$1\text{-}um + 6\text{-}um + (2) + 3 + 4 + 5 + 10$$

if 2=7
3=8
4=9

V_z is an abbreviation for $\left[\begin{array}{c} \text{Tense} \\ \textit{maaṭṭ} \end{array}\right]$

(rule 1.18)

Unlike in the previous rule, here, not only X_s and Y_s but the pronominal endings are also different. When these types of sentences are coordinated a change in the pronominal ending of the resulting sentence is brought, and this will be taken care of by later rules. In Tamil when a sentence having first person marker in its predicate is united with another sentence, the resulting sentence will always have first person plural marker (*-om*) in its predicate. Similarly when a sentence of second person predicate is united with a sentence of third person predicate, the resulting sentence will have the predicate of second person plural (*-eyo*).

I Person + { I Person / II Person / III Person } → I Person Pl.

II Person + { II Person / III Person } → II Person Pl.

III Person + III Person → III Person Pl.

naan neettu vanten 'I came yesterday'
raamanum neettu vantaan 'Raman came yesterday too' } →

naanum raamanum neettu vantom
I and Raman came yesterday

naan neettu vanten 'I came yesterday'
niiyum neettu vante 'You came yesterday too' } →

naanum niiyum neettu vantom
I and you came yesterday

nii neettu vante
raamanum neettu vantaan } →

niiyum raamanum neettu vantey

You and Raman came yesterday

raaman neettu vantaan
kaṇṇanum nettu vantaan } →

raamanum kaṇṇanum neettu vantaanukaḷ

Raman and Knnnan came yesterday

2.50. opt.

$$\left.\begin{array}{l}(X_1\ )\ +X_c\ +VP_{1x}\\ \quad 1 \qquad\ 2 \qquad 3\\ (X_1\ )\ +\ Y_c\ \text{-}um+VP_{1x}\\ \quad 4 \qquad 5 \qquad 6 \qquad 7\end{array}\right\}\rightarrow$$

$$1+2-6+5-6+3$$

$$\text{if}\quad 1=4$$

$$3=7$$

X and Y are variables which are used as members of the same form class which is shown by the subscript 'c'. That is if X is used with objective case marker (X–*e*), Y is also used with objective case marker (Y–e).

naan raamane paatten
naan kaṇṇaneyum paatten } → *naan raamaneyum*

kaṇṇaneyum paatten

I saw Raman and Kannan

naan imke pooneen
naan amkeyum poonen } →

naan imkeyum amkeyum poonen

I went here and there

raaman aḷakaaṭṭu eḷutunaan
raaman veekamaaṭṭum eḷutunuaan } →

raaman aḷakaaṭṭum veekamaaṭṭum eḷutunaan

Raman wrote fast and beautifully too

avaru emke viiṭṭ(u)le iruppaaru
avaru omke viiṭṭ(u)le-yum iruppaaru } →

avaru emke viiṭṭ(u)leyum omke viiṭṭ(u)eyum iruppaaru
He will be both in our house and in your house

2.51. opt.

$$\left.\begin{array}{ccccc} X_s & - \textit{aavatu} + & (X_1\ ) + & V_{Co} & - V_x \\ 1 & 2 & 3 & 4 & 5 \\ Y_s & - \textit{aavatu} + & (X_1\ ) + & V_{Co} & - V_x \\ 6 & 7 & 8 & 9 & 10 \end{array}\right\} \rightarrow$$

$$1 + 2 + (\textit{illaaṭṭaa}(l)) + 6 - 7 + (3) + 4 + 5$$

if $2 = 7$
$3 = 8$
$4 = 9$
$5 = 10$

Expressions like '*raamaṇaavatu* (*illaaṭṭaa*) *kaṇṇanaavatu varalaam*' Either Raman or Kannan may come' are generated by this rule. In certain cases like *raamanoo illaaṭṭaa kaṇṇanoo vantaa* 'Either Raman or Kannan came' – *oo* and – *aavatu* are in complementary distribution. This kind of selections and restrictions are not dealt with here.

raaman–aavatu varalaam
kaṇṇan–aavatu varalaam } →

raamanaavatu (*illaaṭṭaa*) *kaṇṇanaavatu varalaam*
Either Raman or Kannan may come

2.52. obl. X_s *-aavatu*+(*illaaṭṭaa(l)*)+Y_s *-aavatu*

$$\begin{array}{ccccc} 1 & 2 & 3 & 4 & 5 \end{array}$$

$$+(X_1)+V_{Co}-\begin{bmatrix} V_{ne} \\ lle \end{bmatrix} \rightarrow 1-oo+3+4-oo$$

$$\begin{array}{ccc} 6 & 7 & 8 \end{array}$$

$$+(6)+7-8$$

When negatives like *varalle*, *varamuṭiyaatu*, etc., *occur aavatu* is changed to – *oo.*

raamanoo illaaṭṭaa kaṇṇanoo varalle
Either Raman or Kannan didn't come

2.53. opt. X_s *-aavatu* + (X_1) $+V_{Co}-V_z$ $-G.P_1$

$$\begin{array}{cccccc} 1 & 2 & 3 & 4 & 5 & 6 \end{array}$$

Y_s *-aavatu*+$(X_1)$$-V_{Co}-V_z$ $-G.P_2$

$$\begin{array}{cccccc} 7 & 8 & 9 & 10 & 11 & 12 \end{array}$$

→ 1-*oo*+(*illaaṭṭaa*)+7-*oo*+3+4+5+6+12

if 2= 8
3= 9
4=10
5=11

naanaavatu varuven
kaṇṇanaavatu varuvaan } →

naan - $\left\{\begin{matrix} aavatu \\ oo \end{matrix}\right\}$ (*illaṭṭaa(l)*) *kaṇṇan*- $\left\{\begin{matrix} aavatu \\ oo \end{matrix}\right\}$

varuvom Either I or Kannan will come

2.54. obl. $\left.\begin{array}{l} X_s \text{-}aavatu + (X_1) + (illaaṭṭaa(l)) + Y_s \\ aavatu + (X_1) + V_{Co}\text{-}\begin{bmatrix}\text{Past}\\ muaṭṭ\end{bmatrix} + G.P_1 + G.P_2 \end{array}\right\}$

6 7 8 9 10 11

→ 1-*oo*+(4)+5-*oo*+(3)+8+9+10+11

naanoo avanoo varamaaṭṭom

Neither I nor he will come

naanoo avanoo vantom Either I or he came

III

LIST

Lists of various grammatical categories and their sub-classes are given in this chapter. Categories like noun, verb, adverb, adjective, various time expressions etc., are listed here. An attempt has been made to give very copious lists of all classes of nouns and verbs though they are not exhaustive. Many more items can be added to each category given here.

Those who have some familiarity with Tamil lexicon will very easily find that there are certain departures from the Tamil tradition in presenting the lexical items. We find that in Tamil grammars no word will end in double consonants or *stops like k, c, ṭ, t* and *R.* Words like *aṭamku* 'obey' *aḷuku* 'decay' *kaḷuku* 'eagle' *paṭṭu* 'silk' *kaatu* 'ear' *atu* 'that' are given here as *aṭamk*, *aḷuk*, *kaḷuk*, *paṭṭ*, *kaat* and *at* respectively. The latter are cansidered as basic forms and the former are derived by making use of certain morphophonemic rules ($XC_1 \rightarrow XC_1u$). which will avoid number of exceptions to a very common morphophonemic rule which deletes final *u* (in *aṭamku* etc.) which is preceded by stops (known as kuRRiya lukaram 'shortened *u*').

When words like *paṭṭu*, *kaasu* 'cash' *panju* 'cotton' and *kaatu* take any suffix beginning with a vowel the final *u* is dropped.

kaasu-e → *kaase* (obj.)
panju-e → *panje* (obj.)
paṭṭu-e → *paṭṭe* (obj.)

But this is not the same case with words like *paasu* 'Basu' (proper name) *vaanju* 'Vanju' *maatu* 'Mathu' *pasu* 'cow' etc.

paasu -e → *paasuve*

vaanju-e → *vaanjuve*
pasu-e → *pasuve*

Examples of this kind can be multiplied (*kaalu* 'leg' vs *paalu* 'Balu' *kaṇṇu* 'eye' vs *kaṇṇu* 'Kan' *teeru* 'chariot' vs *paaru* 'Paaru'). This exception can very easily be avoided if we set up *kaal* 'leg' *kaṇ* 'eye' *teer* 'chariot' *kaas* 'cash' *panj* 'cotton', etc., on the one hand and *pasu* 'cow' *paasu* 'Basu' *vaanju* 'Vanju', etc., on the other hand as basic forms. *kaasu*, *panju*, *paṭṭu*, etc., can be derived by applying the above mentioned morphophonemic rule which will add *u* to them before word juncture.

This is the same case with number of words like *kaakkaa* 'crow' *paa* 'mat' *naa* 'dog' *neyyi* 'ghee' 'weave' *payyi* 'bag', etc. Unlike in Literary Tamil we find, in spoken Tamil (in the author's dialect) words like *kaakkaa* (without final *y*) which behave differently from many *-aa* ending words as *appaa* 'father' *ṭappaa* 'tin' and *maynaa* 'Indian cuckoo'.

kaakkaa-e → *kaakkaaye*
paa-e → *paaye*
kaakkaa-le → *kaakkaayle*
kaakkaa-kku → *kaakkaakki*

But

maynaa-e → *maynaave*
maynaa-le → *maynaavle*
maynaa-kku → *maynaakku*

This kind of differences can very easily be accounted for by taking *kaakkaay* as the basic form and deriving *kaakkaa* by applying a simple rule which deletes final *y* before word juncture.

kaakkaay → *kakkaa*

3.1. ADV_1 (1.14):

caṭṭuṇ quickly
payya slowly
nalla well
virusule fast

:

3.2. ADV_2 (1.14):

appaṭi in that manner
ippaṭi in this manner

:

3.3. T_a (1.19):

aṭutta next
anta that
inta this
poona last

:

3.4. T_1 (1.20):

iṇṇekki today
muntaanaaḷ day before yesterday
neett yesterday

:

3.5. T_2 (1.20):

iṇṇekki today
naaḷekki tomorrow
naaḷey tomorrow

:

3.6. T_3 (1.20):

iṇṇekki today
naaḷekki tomorrow
naaḷekkaḷicc day after tomorrow

:

3.7. T_7 (1.25):

oṭane immediately

:

3.8. T_8 (1.25):

ini now on

:

3.9. T_{bl} (1.27):

munti before
munnaale before

:

3.10. T_{b2} (1.27):

pinti afterwards
pinnaale afterwards

:

3.11. T_{61} (1.28):

appam at that time
ippam at this time

:

3.12. T_{62} (1.28):

appam in that case
ippam in this case

:

3.13. QUA_1 (1.77):

oree great

:

3.14. QUA_2 (1.76):

konjam a little, a few, some
rempa much

:

3.15. Cl_p (1.38):

akatte inside
uḷḷe inside
etire opposite
oyare up, on, over
kiiḷe down, below
meele up, on, over

:

3.16. ADJ_2 (1.55):

aṭutta next
kaRutta black
cinna small
cevatta red
nalla good
periya big

3.17. N_{gm} (1.16):

akasti Agasthi
aṇṇaamaley Annamalai
aaRumukam Arumukam
kaṇṇan Kannan
kaamaacci Kamatci
cammukam Shanmugam
taaṇappan Tanappan
naaRaayaṇan Narayanan
paasu Baasu
muttu Muthu
murukan Murugan
raajaa Raja
vaanju Vanju

:

(all proper names of men)

3.18. N_{gf} (1.61):

aruṇaa Aruna
aaRumukam Arumugam
kaamaacci Kamatci
cammukam Shunmugam
tamkammey Thankammal
paaRvati Paruvati
muttu Muthu
raaṇi Rani
ponnammey Ponnammal
suntari Sundari

(all proper names of women)

3.19. N_{gh} (1.61):

akasti Agasthi
aruṇaa Aruna

cammukam Shanmugam
intraa-kaanti Indira Ghandi
kaamaraaj Kamaraj

:

(all proper names of both men and women)

3.20. N_{gH} (1.61):

akasti Agasthi
aruṇaa Aruna
aaRumukam Arumugam
kaamaraaj Kamaraj

:

(all proper names of both men and women whom we respect)

3.21. N_m (1.63):

attaan elder brother–in-law
appaa father
aasaari carpenter
payyan boy
maapp(u)ḷey husband
paya(l) boy
tampi younger brother

:

3.22. N_f (1.63):

ammey mother
aattaa(ḷ) grand mother
tamkacci younger sister
ponjaati wife
mayni elder sister-in-law

:

3.23. N_h (1.63):

attaan elder brother-in-law
appaa father
ammey mother
maapp(u)ḷey husband

:

3.24. N_H (1.63):

same as N_h

3.25. N_{mo} (1.69):

aavaṇi August – Sept.
poraṭṭaasi Sept. – Oct.
ayppasi Oct. – Nov.
kaarttikey Nov. – Dec.
maarkaḷi Dec. – Jan.
tay Jan. – Feb.
maasi Feb. – Mar.
pamkuni Mar. – Apr.
cittrey Apr. – May
vaykaasi May – June
aani June – July
aaṭi July – August
januvari January
pepravi(a)ri February
maarcc March
eepril April
meey May
juun June
juuley July
aakasṭ August
sepṭampar September
akṭoopar October
navampar November
ṭisampar December

3.26. N_{da} (1.69):

nyaaRaaccey Sunday
timkaḷaaccey Monday
cevvaaccey Tuesday
potanaaccey Wednesday
veeḷaaccey Thursday
veḷḷiyaaccey Friday
caniyaaccey Saturday

3.27. N_{ti} (1.69):

kaalampaRey morning
caayamkaalam evening
caamam mid-night
naṭu-caamam mid-night
naṭu-pakal mid-day
pakal day time
mattiyaanam mid-day
raattiri night
viṭiya-kaalam morning

:

3.28. N_{ot} (1.69):

kaalam time
kooṭe-kaalam summer
camayam time
naaḷ day
maḷe-kaalam rainy season
pani-kaalam dew time
veyil-kaalam summer

:

3.29. N_{di} (1.70):

keḷakk east
tekk south
meekk west
vaṭakk north

3.30. N_{tr} (1.71):

aras people tree
aal banian tree
puḷi tamarind tree
puuvaras portia tree

:

3.31. N_{am} (1.71):

erukkaley yarcum, madar
taaḷey screw-pine
tenney coconut
paney palmyra

:

3.32. N_{gc1} (1.72):

periya big
cinna small
muutta elder
eḷaya younger
nalla good
pollaata wicked

:

3.33. N_{gc2} (1.72):

cakkili scavenger
cekkaali oil-presser
paRay Harijan
polay a low caste person

:

3.34. N_{gc3} (1.72):

iiḷuva name of a caste (Ezhava)
koRava a tribe of basket makers
caampaa PaRaya caste
taṭṭaa carpenter caste
naaṭaa Nadar caste
parava Fisherman caste
pRaamaṇa Brahmin caste
maRava MaRava caste
mukkuva Fisher man caste
vaṇṇaa Washer man caste

:

3.35. N_{gc4} (1.72):

maka son/daughter
marumaka son-in-law/daughter–in–law

:

3.36. N_{gc5} (1.72):

aras king
kaRupp black
kaar one who posses something
kuun a hump–backed person
koḷunt younger sister-in-law/brother-in-law
maccin younger brother-in-law/sister-in-law

3.37. N_{gc6} (1.72):

veḷḷaaḷ Vellala
kammaaḷ carpenter (caste)

:

3.38. N_{gc7} (1.72):

talay head

:

3.39. N_{gc8} (1.72):

vaatti teacher

:

3.40. PN_I (1.78):

naan I

3.41. PN_{2c}(1.79):

nii you (sing.)

3.42. PN_{2h}(1.79):

niir you (hon. sing.)

3.43. PN_{2H} (1.79):

niim–kaḷ you (Hon. sing.)

:

3.44. PN_{3m} (1.81):

avan that–he
ivan this–he

3.45. PN_{3f} (1.81):

avaḷ that she
ivaḷ this-she

3.46. PN_{3n} (1.81):

at that
it this

3.47. PN_{3h} (1.80):

avar that–he/she (hon.)
ivar this–he/she (hon.)

3.48. PN_{3H} (1.80):

avam–kaḷ he/she (Hon.)

3.49. VOC_1 (1.83)

inneer a vocative form used by husbands to call their wives; it is an allegro form of *imke paar* 'look here!'
inneerum–kaḷ form used by wives to call their husbands; it is an allegro form of *imke paarumkaḷ* 'look here!' (Hon.)
eeṭṭi term used to call young girls
(*ee*) *leey* term used to call young boys
eey term used to call boys, girls etc.
ṭeey term used to call boys, sons etc.
(These forms have to be classified further according to the nouns they co-occur with)

:

3.50. $INTR_1$ (1.84):

ayyoo alas!
ayyayyoo alas! alas!
aṭaa an expression of exclamation
aṭaṭaa „

:

3.51. $INTR_2$ (1.84):

kasṭam pitiable!
karmam (it is) fate!
paavam poor!

:

3.52. NU_{61} (1.91)

oṇ one

3.53. NU_{62} (1.101):

reṇṭ two
muuṇ three
naal four
anj five
aaR six

eeḷ seven
eṭṭ eight
ompat nine

3.54. D. Adj (1.46):
anta that
inta this

3.55. FRA (1.99):
arey half
arekkaal one-eighth
kaal one-fourth
mukkaal three quarters

3.56. N_{np}(1.64):

aṇṇaamaley Annamalai
aḷayaanṭram Azhagia-pandipuram
aaraamuḷi Aramboli
iisaantimamkalam Esan-timankalam
eṭṭaamaṭey Etamtai
eeRuvaaṭi Eruvati
poottiyuur Pottiyoor
amerikkaa America
:
(all proper names of places)

3.57. N_{li} (1.66):

aṭṭey leach
aṇiyal squirrel
aṇil squirrel
avayaan bandicoot
annam swan
aaṭ sheep
aamey tortoise
aantey owl
aaney elephant
ii fly
iicrey fly
iir nit
uṭump big lizard
uṇṇi acarus, tick on dogs, sheep and cattle
uppu-paaccaa cockroach
eṭṭu-kaal puucci spider
erumey (she) buffalo
oṭṭaka-civimki giraffe
oṭṭakam camel
oṭṭ small nit
kaṭuvaay tiger
katteRump large black ant
karu-vaṇṭ black beetle
kaḷuk eagle
kaḷutey ass
kaRaṭi bear
kaRayaan white ant
kaakkaay crow
kaakkey crow
kaaṭṭu-kooḷi wild fowl
kaaṭṭu-paṇṇi wild pig
kaaṭṭu-maaṭ wild cattle
kaaḷey ox
kaanaamkooḷi a water bird
k(i)rumi germ, maggot
k(i)ṭaa ram, he-buffalo, he-goat
k(i)ṭeeri young one of she-buffalo, young cow
kiiri mangoose
kutipp a kind of fish
kuturey horse
kunj young one of bird
kuruvi sparrow
kuyil cuckoo
keṇṭey a kind of fish
kokk stork, crane

korank monkey
koḷai wasp
kosu mosquito
kooḷi fowl
caare–paamp a kind of (yellow) snake
caaḷey a kind of fish
caaval cock
ciṭṭu–kuruvi sparrow
cimkam lion
cemmaRi–aaṭ sheep
cennaarey a kind of fish
celanti spider
ceḷ flea
cuṇṭeli mouse
taaRaa duck
tavakkey frog
tavaḷey frog
timimkalam whale
tiikkooḷi ostrich
teenii bee
teeḷ scorpion
naṇṭ crab
nattey snail
naay dog
niir–kuturey sea-horse
niir–naay beaver
nettili a kind of small fish, anchovy
paṭṭi dog
paṇṇi pig
parunt kite
paravey a kind of fish
palli lizard
pasu cow
paaccaa cockroach
paamp snake
paarey a fish
peruccaaḷi bandicoot
puḷu worm
p(u)Raa dove
puucci insect
puuccey cat
puuney cat
peen louse
peey devil
mayil peacock
maynaa Indian cuckoo
maram–kotti wood-pecker
maaṭ cattle
maan deer
maampaḷa–kuruvi a kind of sparrow
m(i)ḷaa a kind of wild deer
miin fish
muḷḷam–paṇṇi a kind of wild pig with sharp small horns; percupine
motaley crocodile
motaḷey crocodile
moyal hare
muuṭṭey bug
vaṇṭ bee
vaṇṇaatti–puucci butterfly
vari–kuturey zebra
valluur royal falcon
vavvaal bat
vaan–kooḷi turkey
vaanampaaṭi lark
veḷḷaaṭ goat

:

3.58. N_q (1.67):

akkarey concern
akampaavam self conceit

aṭakkam calmness
aṭartti crowdness, thickness
attiyaavasiyam urgency
atayriyam timidity
atookati ruined state
apimaanam affection
amal calmness
amayti calmness
amookam abundance
aykkiyam unity
arumey rareness
alapp acute desire
avaleccaṇam ugliness
aḷak beauty
aḷuttam hardness
anp love, affection
anusaraṇey support
anukrakam mercy, grace
aaṭamparam pomp and show
aattram impatience
aaravaaram shouting
aaveesam fury
aaḷam depth
aaRutal consolation
aanantam happiness
iruṭṭ darkness
iRukkam tightness
inipp sweetness
uccam height
urukkam sympathy
uRuti firmness
eṭupp elevation
eṇakkam agreement
erakkam mercy
eḷimey siplicity
eekkam despondency
eeḷanam mockery
oṭukkam narrowness
otukkam privacy
opp similarity
ooyv rest
kaṭṭaayam certainty
kaṭumey severity
kaṭupp anger
kaṭuuram severity
kaṇisam dignity
kammi deficiency
karakarapp hoarseness of voice
kaRaṭu–moRaṭ roughness
karisanam interest, care
karuṇey mercy, kindness
karutt attention, earnestness
kalakalapp joyfulness
kanam heaviness
kaaṭṭam vehemence
kaarasaaram pungency, hotness
kaaram pungency
kaali vacancy
kuruuram cruelty
kuḷur coldness
kuḷircci chillness
kuuccam shyness, ticklishness
kuurmey sharpness
keevalam meanness
koṭṭam arrogance
koṭumey cruelty
koṭuuram cruelty
koovam anger
caṭav weariness
canialam distress
cantam beauty
catt energy, strength

cantoocšam happiness
cappey flatness
camprataayam cleverness
cammatam agreement
camam equality
camaataanam peace
cari rightness
cavukkam square
cavukkiyam health
caantam quietness
caamaaniyam ordinariness, commonness
caaram importance
caamarttiyam skill, ability
cikkanam austerity
cuttam cleanliness
cutant(i)ram freedom
curukkam brevity
cuRucuRupp activeness
ceḷipp abundance, fertility
taṭṭey flatness
taṭipp thickness
taṉiv lowness, depth
tayriyam courage
tayav grace
taripp pain
taḷarcci weakness
taamatam delay
taaraaḷam abundance
taaRumaaR confusion
t(i)Raaṉi ability, strength
tiṭṭavaṭṭam accuracy
tuccam meanness
tuṉiccal boldness
tuṉiv boldness
turusam quickness
turuturupp restlessness
toṭarcci continuation
teḷiccal healthy, appearance
teḷiv clarity
nampikkey confidence
nayam cheapness
naaṇam shyness
naaṇayam honesty, punctuality, stamped coin
niccayam surety, certainty
niyaayam justice
nimmati peace of mind
nerapp levelness
nerukkam denseness
neermey uprightness
pakkuvam maturity
pakaṭṭ foppery
patt(i)ram carefulness
patam required degree of suitability
parisayam familiarity
paḷakkam habit, acquaintance
paḷapaḷapp glittering
paakam ripeness
paatukaapp protection
paarvey sight, looking
paaram heaviness
pelam strength
poliv brightness
poRaamey jealousy
poRumey patience
maṭṭam levelness, inferiority
maṭṭ limit
maṇam good smell
mariyaatey civility, courtesy
maliv cheapness

maRati forgetfulness
maanam dignity, prestige
metu softness
moosam badness
vasam convenience
vaaṭṭam tiredness
virtti cleanliness
visaalam extensiveness (place)
vetuvetupp lukewarmness
veRupp hatred
vesey speed
veekam speed
jooR fineness

3.59. N_r (1.67):

amurtam ambrosia
arakk wax
arisi rice
aval beaten rice
aviyal a kind of curry
aavi steam
iruṭṭ darkness
irump iron
upp salt
uppumaa a kind of food prepared out of wheat flour
urukk steel
uḷunt black gram
eccam dung of birds
ecci saliva
eṭey weight
eṇṇey oil
erakkam kindness, mercy
eḷ sesame
eRacci meat
oppaari lamentation
oram manure
oomappoṭi an edible
oomam bishops-weed
oormey remembrance
kakkam sediment in oil
kakkal vomit
kaṭu sediment in oil
kaṭaley bengal gram
kaṭam debt
kaṭuk mustard
kanjaa Indian hemp
kappam tribute
kapaṭam fraud, deceit
kapaṭ fraud, deceit
kari charcoal
kalakam quarrel
kaḷi a kind of pudding
kaḷi-maṇ clay
kaḷiv waste
kaḷey weed
kaḷ toddy
kaRp chastity
kaRey stain
kaRi curry
kastuuri musk
kašaayam decoction
kaaṭi vinegar
kaaccal fever
kaaṇam horse gram
kaatt wind, air
kaatal love
kaamam sexual desire
kaaraappuunti an edible
kaali vacancy
kaavi red ochre
kiṇṇaaram mockery
k(i)Raamp cloves
kiRukk lunacy, crack
kiirey greens

kiil tar
kuṭi drunkenness
kuṭiveRi intoxication
kuppey collection/pile of refuse
kumkumam saffron powder
kuruṭ blindness
kuuppaaṭ great noice
kuuḷam chaff
kuun hump on the back of the body
koti desire, greed
koynaa quinine
koḷupp fat
koḷamp soup
koḷḷi fire
koḷunt tender leaf
kooṭṭam curve, defect
kooṇal curve
catey flesh
caṇṭ chaff
caṇal jute
cantaṇam sandal paste
campaa a kind of paddy
cammanti chutney
camkiitam music
campaaram spiced butter milk
camayal cooking
carakk goods
calam pus
caḷ tender and updeveloped green fruit
canni cold
caaṇaamki cow dung
caaṇi cow dung
caatu harmlessness
caant paste like sandal etc.
caampal ashes
caamp(i)Raaṇi frankincense
caaraayam alcohol
caalam pretence
ciṇukkam whining
cittam mind
cillaRey change (money)
ciini sugar
ciimey impertinency
ciirakam cumin seed
ciinikkaaram alum
cuṇṭal boiled spiced pulse
cuṇṇaamp lime
curuṭṭey curling
cuḷukk sprain
cuuttey rotton
cuuley rheumatism
cuuniyam sorcery
cekapp redness
cemey weight
celav expense
cevit deafness
ceemam welfare
ceemiyaa vermicelli
ceeR mud
coṇey consciousness
cotti lameness
cott property
cottey decay
coRi itching, tingling
coompal drowsiness
cooḷam maize
cooR cooked rice
taṇṭi bulkiness
taec carpentry
tantam ivory
tayir curd
tarak brokerage
tarittram poverty
tavam penance

tavuṭ bran
taḷarcci weakness
taaḷipp seasoning
tippili big pepper
tii fire
tiiṭṭ pollution from death etc.
tiirmaanam decision
tiirvey land tax, toll
tiivanam fodder
tiiviram intensity
tuukkam sleep
tuur bottom of vessel, well
teney millet
teeymaanam wear and tear
teeyle tea
teen honey
tokey amount
tontarav trouble
toley distance
tovayal chutney
tovarpp astringency
toḷi mud
nanj poison
nasṭam loss
naṭattey behaviour
narey greyness
naattam bad smell
naasam destruction
niiccal swimming
niiṭṭam length
niilam blue
niiḷam length
nuul thread
neṭṭey length
ney ghee
neḷiccal bending
noṇṭi lameness
norey foam
pakey enmity
paccaṭi a kind of curry
paccey greenness
panj cotton
paṭṭini starvation
paṇam money
pani dew
pattiyam prescribed diet for a patient
patar chaff
patey foam, saliva coming out of mouth while troubling
parisayam familiarity
payam fear
parutti cotton
parupp dhal
paḷḷam lowness
paḷupp pus
panniir rose water
pasey glue
pasi hunger
paakki balance
paaṭṭam contract of lease of paddy lands
paaraaṭṭ praise
paal milk
paav juice
paasam affection
paasaaṇam poison
pittam bile, gall
pittaḷey bronze
p(i)Raaṇan life
piriyam affection
pisin glue
putti brain, intellegence
pul grass
puḷukkey dung as of sheep, rat
puḷuti dust

puunti a kind of confection
peeti cholera
pokey smoke
pokk hollow in tree
poṭi powder
pottal hole
pori parched grain
poli heap of winnowing grain
makk sluggishness
maṭi laziness
maṇal sand
matam madness
mati intelligence
mantam slowness,
mayakkam faintness, mental delusion
mammatey arrogance, vanity
marunt medicine
malam faeces
maḷey rain
maRati forgetfulness
maaccal laziness
mukkal straining as in travail
muṭi hair
muḷus fulness
meeḷam carefree condition
moṭṭey baldness
yookam luck
laapam gain
vakkil straw
vaṭṭam roundness
vacciram a kind of glue
vaṇṇam bulkness
vamp gossip,
vayttiyam medication
vayram diamond
vaRmam malevolence
vali pain
vaḷukkey baldness, tenderness as of in coconut
vaḷasal curve, crookedness
vaRumey poverty
vaasi stubbornness
vaaṭey bad smell
viti fate
viiṇ uselessness
viiti wideness
viiram bravery
vekkam shyness
vekkey heat
vemkalam bronze
veṇṇey butter
veyil sun shine, sun light
veḷupp whiteness
veḷḷam water
veḷḷey whiteness
veḷḷi silver
veeRvey perspiration
jalatoosam cold
janni cold
:

3.60. N_p (1.68):

aṭivaaram foot of a hill
aṭupp oven
aṇey dam
ampalam common place (in village)
aRey room
aaR river
iruppiṭam residence
uur village
eṭam place
kaṭal sea

kaṭey shop
kaḷam threshing floor
kaayal back water, arm of the sea
k(i)raamam Brahmin village
kuṭaa bay
kuṭiyirupp residence
kuṭil hut
kuṭisey hut
kuuṭaaram tent
kuuṭ nest
kuurey roof
keṭey cattle shed
keṇaR well
kokey cave
koḷam tank, pond
kooṭṭey fort
kooṇam paddy lands
kooyil temple
cattram choultry
cantey market
canti junction
capey assembly
camkam academy, association
ceeri village (Harijans)
coramkam mine
cone mountain pond
taḷam floor
taRey floor
tiṇṇey living room
tiiv island
turuvam pole
tuur bottom of a well, vessel
ter street
teesam country
toḷu stable for cattle
toRey bathing ghat
toopp grove (coconut)
narakam hell
naaṭ country
naaṭaakkuṭi Nadar village
paṭṭaRey blacksmith's factory
paṭupparey varanda
pantal panthar
paḷḷikkuṭam school
paataaḷam nether world
paalam bridge
puumi world
puulookam world
potte hillock
maṭam monastery
maṭu mud, pond
maṇṭapam tower
mamkaḷa bungalow
maley mountain
maney land plot
maaṭam a temporary hut put especially in paddy lands
maanam sky
mukk corner
muṭukk lane, alley
meeṭey platform
vayal paddy land
viiṭ *house*
laayam stable

3.61. Nox. (1.71):

akkiramam injustice, mischief
accaaram earnest money
aṭṭi pile of logs
aṭṭiyal neclaee
aṭi blow

aṭippaṭey base, foundation
aṭipiṭi scuffle, quarrel
aṭiyant(i)ram function (marriage, etc.)
aṭivayaR lower part of abdomen
aṭakk pile
aṭey a thin cake
aṭemaankaay mango pickle (dry)
aṭeyaaḷam mark, trace, sign
attiyaayam chapter
attam end
ataṭṭu rebuke
atikaaram power
atisayam wonder
atircci shock
antaramkam privacy
appam cake
apakaṭam guile
apaayam danger
apipp(i)raayam opinion
amki long skirt
ampaaram heap (grain)
amp bow
ammi grinding stone
arttam meaning
aram rasp
arumaaṇe knife blade fasted in a pieceof wood
aruvaa(ḷ) sickle
aruvi water fall
arekkacce narrow cloth tied above the waist
alak bird's beak
alamaaR almirah
avakaasam claim
avataaram birth of a great person
avamaanam disgrace
aḷiv loss
aḷe(y)pp invitation
aRey blow
aakaayam sky
aaṭci rule
aaṭṭam motion, dancc, movement
aṭṭoral stone mortar
aaṭal dance
aaṇi nail
aaṇey oath, swearing
aataayam gain
aappam a kind of cake
aapp wedge used to split wood, peg
aappey ladle
aapatt danger
aampal water lily
aamavaṭe a ǟind of ceke made of dhal
aaytam weapon
aaram garland
aaraa(y)cci research
allosane advise, thinking
aalaakk a measure
asaaram welcome, proper conduct
aasiirvaatam blessing
aasey desire
aaseppaaṭ desire
iṭṭili rice cake cooked in steam
iṭi thnnder, punch, kick
iṭukki tongs
iṭupp waist
int(i)racaalam jugglery

irupp condition
iḷupp spasm
iikkil rib of a palm leaf
iiṭ substitute
iintey date palm
iiral liver
iiruḷḷi onion
iiR gum of the teeth
ucci head, top
uṭukk a kind of small drum
uṭupp shirt
uṇṭiyal hundi
uṇmey truth
uyir life
uyil will
urimey claim
uru shape
uruppaṭi ornament
uruvam idol
uruḷi a kind of vessel of bell–metal
uruḷey huge ball (wood, iron, stone, etc.)
uḷi chisel
uRupp body part, part
uutt a musical instrument (bugle)
uuRukaay pickle
uusi needle
eṭṭ step
eṭakk obstinacy
eṭaR difficulty
eṇṇam thought
etaḷ petal
etupp omen
emey eyelid
ent(i)ram engine
elakkaṇam grammer
elakkiyam literature
eley leaf
elump bone
eḷani tender coconut
eḷav death
eḷutt letter
enam kind
eeppam belch
eer plough
eelam auction
oṭṭ patch
oṭamp body
oṭal body
oṭey dress
oṭepp breach in tanks, etc.
ottikey rehearsal
ottumey unity, resemblance
otavi help
otey blow, kick
opp resemblance, signature
opakaaram help
oral mortar
olakkey pestle
olakam world
oḷav ploughing
oḷukkam conduct
oḷukk leak
oḷumk regularity
ooṭṭam running
ooṭṭ vote
ooṭṭey hole
ooṭam boat
ooṭ tile, bell–metal
ooram end
oolam sound, noise
ooley palm leaf
kaccam a garment
kacci party
kaṭci party

kacceeri concert
kaṭṭam cirumstance
kaṭṭaḷey order
kaṭṭi solid, anything hard
kaṭṭuppaaṭ discipline
kaṭṭurey artcle, paper
kaṭṭul cot
kaṭṭey log
kaṭal sea
kaṭi biting
kaṭukkan ear - ring
kaṭukkaay gall nut
kaṇ eye
kaṇṭaamki saree
kaṇṇaaṭi glass, mirror
kaṇṇi trap, knot
kaṇakk sum
kaṇey handle of a hoe
katti knife
kattiri scissors, egg-plant
kattey bundle of tobacco etc.
katampey coconut husk
katali a kind of plantain
katav door
katur ear of grain
katey story
kappal ship
kappi pulley
kapp cup
kamk glowing coal
kampam post, pillar
kampḷi blanket
kampi wire
kamp stick
kammal earring (of women)
kamuk areca-palm
kay hand
kayyeḷutt signature
kayaR coir, string, rope
kaRaṇṭi spoon
karuppaṭṭi jaggery made from palmyra juice
karump sugar cane
karuvi tool, instrument
kal stone
kallaRey tomb, grave
kalyaaṇam marriage
kalleṭupp a funeral function
kalveṭṭ inscription
kalakam quarrel
kalappey plough
kalayam a small earthern vessel with a narrow mouth
kalasam a small vessel, pot
kavaṇ sling
kavaḷam ball of rice
kaḷamkam stain, blot
kaḷav theft
kaḷutt neck
kaḷey weed
kaRaṇṭi spoon
kannakkool iron-crow of thieves
kannam cheek
kanal glowing coal
kaaṇṭam chapter (big)
kaat ear
kaantam magnet
kaapp gold bangle

kaay unripe fruit
kaar car
kaaraṇam reason
kaariyam affair, business
kaal leg, post
kaaval protection
kaaḷaan mushroom
kaas cash, a coin
kaasumaaley necklace of gold coins
kiṭuk braided coconut leaves
kiṇṇam small cup made of brass, iron, etc.
kiṇṇi small cup
kilukk rattle
kiḷ pinch
kucc splinter, plug, small stick
kuṭṭikkaraṇam somer-sault
kuṭṭ cuff
kuṭi family
kuṭukkey hard shell like coconut, pumpkin, etc. used as vessel
kuṭukuṭuppey anything that makes a rattling sound
kuṭumpam family
kuṭumi tuft of hair
kuṭuvey vessel with a narrow mouth, any-thing which is narrow
kuṇṭi buttocks
kuttam fault, flaw
kuti jumping
kutipp jumping
kuppi bottle
kumpam pitcher
kumpal crowd
kumiḷ water bubble, knob
kurutt sprout, tender leaf (of palm trees)
kurumpal immature coconuts or palmyra nuts
kullaa cap
kulukk shake
kuviyal pile
kuḷaay pipe
kuḷi pit
kuRi mark, sign, aim
kuRikkooḷ aim, motto
kuRipp intention, gesture by which internal intention is revealed
kuRukk back
kusu fart
kuuṭṭam crowd
kuuṭṭ companionship
kuuṭam hammer
kuuṭ nest, envelope
kuuṭaaram tent
kuuṭey a kind of basket (generally made of bamboo, ratton, etc.)
kuutt strange event
kuuti pudendum muliebre
kuuR division, part
keṭṭ bundle
keṭuti distress
keṇṭi pot with a spout
keḷamk esculent or other root
kejam yard (measure)
keeḷvi question
koccakkayaR small rope

koṭṭaamuḷi hammer (small)
koṭṭaavi yawn
koṭṭ kind of drum
koṭṭey nut
koṭam pitcher
koṭal bowel
koṭi flag, creeper
koṭukk sting of a wasp
koṭumpaavi straw effigy
koṭey umbrella
koṇṭaaṭṭam joy, festivity
koṇṭey tuft of hair
kott bunch, cluster
koppaḷam boil
kopparey dried coconut
kopp branch of a tree
kopp(u)ḷ navel
komp branch of a tree, horn
koyyaa guava
koyyaakkaay unripe fruit of guava
koRaṭ hook
kolus gold or silver chain for anklet
koley murder
koley bunch or cluster of fruits
koḷkey principle
koḷḷi glowing charcoal
koḷḷikkaṭṭey robbery, plunder
koḷappam disorder, commotion
koḷukkaṭṭey a rice cake cooked in boiled water
koḷal pipe
koRaṭṭey snoring
koRaṭ pincers
koRey deficiency
kooṭi end
kooṇam angle
kooṭ line
kooḷ calumny, backbiting
kooRey scratch
cakram wheel, cash
cakkarey a term used to denote the male organ of a male child
cakkey jack (fruit)
caṭṭam law, wooden frame
caṭṭi earthern vessel (small)
caṭṭey shirt, dress
caṇṭey quarrel
cattam sound
cattiyam oath, truth
cati conspiracy
caturam square
cantarppam chance, opportunity, circumstance
cantipp meeting
canti junction
canteekam doubt
cappaaṇi clapping of hands
cappaatti wheat cake
cappaattikkaḷḷi common prickly-pear
camk conch
camkili chain (iron, gold)

camukkaaḷam carpet, blanket
caruk dried leaf
caruvam shallow wide –mouthed vessel
calli small piece of stone
calamkey little bell worn by children
cavam dead body
cavuri coconut husk
caacci witness
caaṭṭam jumping
caaṭṭey whip
caaṇ span as a measure
caaṇey whetstone
caati caste
caatikkaay nutmeg
caayam color
caar roof of a temporary varandah
caal furrow in ploughing
caavi key
cikkal tangle
cikk tangle
ciṭṭi chit
citt supernatural power
cippam tobacco bundle
cippi shell
cimikki bell shaped golden pendant
cimuḷ small round jewel box
cilli bamboo thorn
ciluvey cross
cinnam symbol
ciiṭṭ playing cards
ciipp comb, cluster of banana
ciirkeeṭ irregularity
ciilaanti portia tree
ciiley cloth
ciivan life
cukk dry ginger
cuṇṭekkaay a kind of unripe fruit
curukk knot, fold
curuṭṭ cigar
curuḷ coil
cuḷḷi dry twigs
cuḷi zero, whirling
cuuṭci guile
cuuṭṭ a kind of torch made of palm leaves (dry)
cuuṭam camphor
cuutram strategem, a kind of verse form used in grammatical treatise
cuuriyan sun
cuul pregnancey
cuulam Trident, the three-pronged dart of Siva
cekk oil–press
ceṭi plant, herb
cetil fish-scale
cepp casket, hip
cemkal brick
cemp small metal vessel to take water
ceykey deed, action
ceyaR chair
ceyal deed, action
ceramk itch
cerupp leather sandals, shoe
ceraṭṭey hard shell of the coconut
celamp anklet

cevi ear
cevur wall
ceRak wing
cennal window
cenney cheek
ceepp pocket
coṭṭ drop
coṭakk knuckles
coḷav a kind of winnowing fan
coḷey pulp as of jack fruit
coppanam dream
col word
coovi cowrie
ṭappi small steel box
ṭikkaṭṭ ticket
takkaaḷi tomato
takkey cork
takaṭ plate of metal
takaram tin
taṭṭam plate
taṭṭi screen, plank
taṭṭ plate (metal)
taṭam trace
taṭavey time (as in two times)
taṭi log
taṭipp swelling
taṭiyamkaay white-gourd melon
taṭukk small mat
taṭey obstacle
taṇṭ stalk
taṇṭey hollow anklet
tatt difficulty
tanti telegram
tant(i)ram trick
tappitam mistake
tapp mistake
tampuṭi small coin
tamaas joke, fun
taram match (marriage) time
talavaaṇi pillow
taley head
tavaṇ palmyra nut
tavaṇey time, due time
taval a drum
tavaley a kind of vessel
tavaR mistake
taḷump scar
taḷur sprout
taRi stick to be used for fence
taakk attack
taaṭi beard
taaṇi an Indian tree
taalam eating plate
taali marriage badge
taavaṇi a piece of cloth worn by girls over their petti coat
taav jumping
taaḷ paper
taaḷi pot, a plant
taaḷey screwpine
tikk direction
tiyaakam sacrifice
t(i)raaṭcey grapes
t(i)raas balance
tirukkuppuu girl's hair ornament
tirupp turn
t inus kind
tiikkucc match
tiippeṭṭi match-box
tiimey harm
tiirpp judgement
tiirmaanam resolution, decision
tiivaṭṭi torch

tiinam disease
tutti death
tuntu piece
tuni cloth
tutikkey trunk of an elephant
tuppaakki gun
tupp clue
tump palmyra fibre edge
tumpey white dead nettle
tummal sneezing
turutti bellows
turump bits of straw
turookam harm, treachery
tul jumping
tuli drop
tunpam hardship, distress
tuun pillar
tunntil bait
tuntukool agent
tuur bottom of a vessel
tuuval feather of a cock, etc.
teppam float
temk coconut
teyvam god
teekk teak tree
teekam body
teemkaay coconut
teer chariot
teertal election
teevey necessity, desire
tokk excuse
tomkattaan an ornament that hangs (ear), pendant
totti tub
tottul cradle
totakkam beginning
totarcci continuation
totarp connection
totey thigh
tont service
tontey throat
tontarav trouble
toppi cap
toli skin
tolasi sacred basil
tookk gun
tookey tail of a peacock
toosey a kind of rice-cake
toot skin of a fruit
tooni boat
tootakatti black wood tree
toot device
tooranam festoons of leaves and flowers
tool skin
tool shoulder
nakam nail
naccatt(i)ram star
nampikkey hope, trust
naramp nerve
nanmey goodness
naakk tongue
naattam desire
naattiyam dance
naatakam drama, play
naataa string used in petticoat
naati chin
naanal a large and coarse grass
naar fibre as from the bark of a leaf-stalk
naali a measure
naasi nose

niyaayam justice
nirvaakam administration
nuni end
netti forehead
nett mature seed like coconut
nelli an Indian tree
neley condition
nelemey status, condition
neRam color
nenepp thought
nokam yoke
nocci a tree (a class of ever green)
nomk pulpy kernel of tender palmyra
noney edge
nookkam aim, intention
nooṭṭam glance with the purpose of scrutiny
nooy disease
pakkam page
pakkaRey pocket
pakkaa a measure
pacceley green fresh leaf
paṭṭam kite
paṭṭey bark of a tree, bucket made of palmyra leaf
paṭṭ silk saree
paṭi step
paṭikkam spitoon
paṭippaney lesson
paṇṭam edible
paṇi work
paṇiyaaram cake fried in oil
pattam crowd
pattal a stem out of which the central portion is extracted which is used to bring water
patt(i)ram bond, deed
patavi *postition*, power
pati sapling of transplantation
patil reply
pantayam competition
panti row or line of persons seated for eating in functions
pant ball
pamp pipe
payan use
payir crop
parikaaram remedy
paris prize
paru pimple, boil, blotch
parumaattam behaviour, conduct
parukkey single grain of cooked rice
paruvam stage
pallakk palanquin
pallaamkuḷi a thick plank with hallows used in a particular indoor game
pali offering (usually animals) given to god
pavaḷam red coral
pavani procession
pav(u)n soverign
pav(u)s splendour
paḷam fruit
paḷi blame
paRey drum
paakk arecanut
paakam share

paaṭṭ song
paaṭam lesson
paaṭey coffin
paatt(i)ram vessel
paatam foot
paati half
paay mat
paatukaapp protection
paaraaṭṭ praise
paavam sin, facial expression
paavaney pretendence
paavaaṭey petticoat
paaḷam bar (metal)
paaḷey spathe of palms
paaney pot
picci jasmine
pittaan button
pinj young tender fruit
p(i)rasamkam lecture
p(i)reetam corpse
piḷḷey child
pinnal braiding, plaiting
piiṭi a country cigarette
piiramki cannon
piili peacock's feather
puṭṭi hip
puttakam book
puraaṇam old traditional legends
puruvam eye-brow
puḷḷi dot
pustakam book
puu flower
puusaṇikkaay pumpkin
puuṭṭ lock
puuṇ ring, cap
puumi world
puuri a kind of wheat cake
puulaatti a shrub
peṭṭi box
peṇam corpse
peḷey mistake
pen pen
peecc speech
peer name
poṭṭakam box (metal, wooden)
poṭṭi box
poṭṭ round mark red, white or black worn on the forehead, dot
poṭavey saree
poti wrapping, package
poy lie
porukk flake
poruttam match
poRavi birth
poRupp responsibility
pooṭṭi competition
pooṇi metal vessel, tin
maccam mole
maṭakk fold
maṭal leaf stalk of palm
maṭamk measure (as in four times)
maṭi fold in a cloth (dothy) wrapped round the waist
maṭicciley purse kept in girdle
maṭipp fold
maṭey sluice
maṇṭey head
maṇi bell
mattaḷam drum
mattaapp colored fire work
matt a wooden rod used to churn butter milk

matam religion
mant(i)ram magic
mantaarey a shrub
mantey a flock
mampuṭṭi spade, hoe
maram tree
maRmam secret
marakkaal a measure
maravey wooden utensil or bowl
maraṇam death
marunt medicine
maamkaay mango
maaṭ cattle
maaṇikkam ruby
maattam change
maat(i)ri pattern
maayam illusion. trick
maaley garland
maaR broom
minji ring worn on the ring finger or the second toe
miisey moustache
muṭṭaasi sweet, candy
muṭṭ joint (hand, leg)
muṭṭey egg
muṭicc knot
muṇṭ dothy
mutt(i)rey seal
mutt pearl
mutuk back
mulley jasmine
muḷ thorn
muukk nose
muucc breath
muuṭi lid, cover
muuṭ cause, stem of a tree
muumkil bamboo
muunji face
muulam origin, cause
mettey matress, cushion bed
mokam face
moley breast
moḷak chilly
moḷi finger joint
moRey relation, turn,
money edge, end
mootiram ring
yookkiyatey qualification
yookam luck
yoosaney advice, thought
reekey sign, trace
laṭṭ a sweet
vakupp class
vakey class, kind
vaṭṭam circle
vaṭṭi box made of palm fibre
vaṭṭ a circular piece of stone, brick used in a particular game
vaṭam rope (big)
vaṭ scar, young unripe fruit of mango used for pickle
vaṭey a cake made of black gram, dhal, etc.
vaṇṭi cart
vayat age
vayram diamond
vayaR stomach
varkkam kind
varam blessing by a deity
vari tax, line
variccal thin bamboo piece
varisey row, order

varey line
valey net
vaḷḷam boat
vaḷḷi creeper
vaḷayal bangle
vaakk word
vaakey sirissa tree
vaaṇam fire work
vaattiyam musical instrument
vaay mouth
vaaypp chance
vaayppaaṭ formula
vaarttey word
vaal tail
vaaḷ sword
vaaḷey plantain
vitt seed
vil bow
villamkam impediment
viḷut aerial root
viiṇey Indian lute
viisaaRi fan made of palm leaf
veṭṭ cut
veṭi gun
veṭey answer
veṇṭey okra
veṇṭekkaay okra
veḷakk lamp
veḷayaaṭṭ play, game
veḷḷari cucumber plant
veḷḷarikkaay cucumber
veeṭṭi dothy
veettumey difference
veetam veda
veemp margosa
veer root
veeley work
veeRupaaṭ difference
jaati caste
jennal window
saaṭci witness
saykkuḷ cycle

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3.62. V_{kp} (1.123)

veeṇum want
poorum enough
uṇṭ is

:

3.63. V_{kn} (1.123)

veeṇṭaam not needed
pooraat not enough
illey not

:

3.64. V_{laI} (1.139)

aṭamk obey, yield
alaR cry
aḷuk rot, decay
aḷunt become pressed
anumk move
amumk be pressed
alamp woddle
aaṭ dance
aaR become cool, heel
irum cough
iruk become tight
uruk melt
ulaav roam
uRum growl, grumble
uus decay
uuR spring
eṇamk agree

eḷak become flexible, loose
eramk pity
eḷump rise
eRamk descend
eemaaR be disappointed
eeR climb
eemk yearn
oṭumk shrink
otav help
otumk move away
oṭumk shrink
oḷuk leak
oRamk sleep
ooṭ run
kasamk be squeezed, be crumbled
kamaR be excessively heated
karuk burn
kalamk stir
kaRamk revolve
kaant give burning sensation
kaaR taste bitter
kilumk rattle
kum burn
kuRuk become short
kuun become short
kuus become ticklish
kuuṭ join
kuump become burnt
keḷamp go
konj prattle
koḷamp confused
kooṇ bend
caaṭ jump
cikk entangle
ciṇumk whine
curumk shrink
cuḷukk be sprained
taṭumaaR be puzzled
tatump over-flow
tayamk hesitate
tikk smutter
tirump turn
tirunt become correct
tum sneeze
tuḷ jump
tuumk hang, sleep
teṇaR be unable to do
teemp sob
teeR recover (strength)
tomk hang
tooṇ seem, appear
naṭumk tremble
naḷuv slip
nasumk be squeezed
naaṇ be shy
naaR smell (bad)
niimk leave
neramp become full
nerumk go close
niint swim
pataR tremble
patumk hide
pint go behind
parav spread
paḷak move closely
pesak fail, commit mistake
peruk increase
puḷumk perspire
porunt join, fit
maṭamk become bent
mayamk become confused, faint
maḷumk become blunt
maaR move away, change
min glitter
minumk glitter

mumk drown
muṇṭ be unruly
munt go ahead, take lead
muRuk become twisted
moṭamk fail to be remitted
moRaṇṭ be obstinate
moot dash
vaḷuk slip
vatt dry
vaaṭ wither
vikk hiccup
vim sob
viimk swell
velak withdraw, step aside
veḷayaaṭ play
vemp to become prematurely ripe

:

3.65. V_{lt} (1.127)

aṭakk subject, control
aṭukk pile up, place in row
ataṭṭ rebuke
anupp send
app paste
amatt make quiet
amukk compress
alaṭṭ trouble, perplex
aḷutt press
aḷ take up a hand-full
aakk make
aaṭṭ shake
aatt make cool
iṭukk pinch
irutt make sit
iRukk make tight
uṇṭaakk make
urukk melt
uRunj suck
uRuṭṭ roll
uruv unsheath
uut blow
uuṭṭ feed
uuṇ plant
uump suck
ekk draw in the stomach
eṭaR kick
eṭṭ stretch
ett stretch forth, reach, deceive
eṇ count, think
eḷakk loosen
eḷut write
eḷupp make rise
eRakk lower
ees abuse, scold
eent sustain
eett load, raise
eemaatt deceive
eev order
oṭukk remit, subdue
oṭṭ paste
otaR shake
otukk put on one side or out of the way
ott touch gently
oḷaR blabber
oyatt lift
oomk raise
ooṭṭ drive
oot recite
kakk vomit
kasakk squeeze

kaṭatt delay, smuggle, elope
katt cry aloud
karukk burn
karut think
kalakk stir
kaḷatt untie
kaḷuv wash
kaḷuk wash
kaaṭṭ show
kint limp
kilukk rattle
kiḷ pinch
kiRukk scribble
kiiR tear, cut
kiicc scribble
kuṭṭ cuff on the head
kutt pound, punch
kuRukk make short
kuuṭṭ unite, collect
kenj beg humbly
keṭatt put gently
keṭṭ tie
keḷapp move
keḷaR stir
keRakk rotate
koṭṭ beat, strike, cuff,
kott peck, carve
koḷapp mix, confuse
koḷutt kindle, light, set fire
camuṭṭ tread on
caatt beat, close
cint scatter, spil, shed
cimuṭṭ winkle
ciiR huff with anger
ciiv peel, comb
curukk abridge, shorten
curuṭṭ roll up
cutt surround
cuupp suck
cett whittle
cetaR spread, scatter
col say
coḷatt whirl
coRaṇṭ gnaw
taṭav smear, anoint
taṭṭ knock at, strike
tapp miss
taḷ push
taakk attack
taamk bear, tolerate
taaṇṭ leap, jump over
taav leap, jump
tiṭṭ abuse, scold
tirupp turn
tirutt correct
tiitt whitewash
tupp spit
tuḷ jump, leap
tuukk lift
teraṭṭ collect
tett weave
teeṭ seek, search
teett solace
toṭamk begin
toratt drive
tovatt wipe of moisture
tooṇṭ dig
nasukk squeeze
namp believe
niikk remove
niiṭṭ lengthen
nerapp fill
nerukk press
neRutt stop
noRukk crush
patukk hide
patt drive
parapp spread
parumaaR serve
paḷakk train

paṭutt trouble
paaṭ sing
paacc water, irrigate
paaraaṭṭ praise
paav pave
pin lace, net
pisukk press
piicc eject watery motion
piitt boast
puṭumk pinch, pluck, pull out
puuṭṭ lock
puus daub, smear, paste
peraṭṭ smear, anoint
perukk multiply
pees speak
porutt join, fit
polamp babble
poRukk pick
posukk burn
pookk remove
pooṭṭ feed (liquid)
maṭakk bend, fold
maṇatt smell
mayakk confuse, fascinate
malatt open
maatt change
maaṭṭ fasten
miiR violate
mukk strain, press anything under water
muṭukk hasten
muṭṭ strike against
mutt kiss
muRukk twist
muuṭ shut, close
muuṭṭ kindle
meraṭṭ frighten
moṭakk fail to remit
moḷuk coat with cow dung
moot strike against
raav file
vasakk fry, train
vaṇamk worship
vaaṭṭ heat
vaar take up handful
viis fan
veṭṭ cut
veraṭṭ drive

:

3.66. V_{2i} (1.128)

atisay wonder
ini be sweet
uti rise
ettaṇi prepare
enti(ri) stand
eḷey be tried
eley be sweetless
orumi unite
oli drop as water, sound
oḷey work hard
kaay yield
kuti jump
keṭey be available
kuḷi bathe
koti boil
cammati agree
cemi digest
ceḷi flourish
ciri laugh
tari pain
tavi suffer
tuṭi quiver, flounder
tekey be taken aback

teRi spring up
narey become gray
neley gain footing
paritavi suffer
pali become true
pasi become hungry
poḷey survive
muḷi wake up, blink
mukkḷi dive
moḷey sprout
vali pain
vaay to be suitable
uḷu be worm eaten
kaṭu ache
kaṭukaṭu be angry
kaRu blacken
koḷu become fat
caa die
ciRu become small
paṭapaṭa be in a hurry
paḷapaḷa glitter
paṭu lie down
paru become bulky
peru grow
paḷu ripen
puu blossom
mara benumb
veḷu become white
ceva become red
talur sprout
veer become sweat
toor fail

:

3.67. V_{2at} (1.140)

aṭey close
aṭi beat
aṇey embrace
apakari snatch
amey settle, fit
alakkaḷi vex
ari *sift*
alamkari adorn, beautify
aley shake
avi boil
aḷi rub, erase
anusari follow
anupavi experience
anumaani guess
anumati allow
aakrami encroach
aatari *support*
aaṭceepi object
aamooti second, agree
aarampi begin, start
aaloosi consult, contemplate
aasiirvati bless
iṭi pound
iḷi show teeth
uti rise
utteesi think
uccari pronounce, articulate
uri skin, peel
eri burn
esey unite, fit, frame
eccari warn, caution
otey beat
oṭi break
oṭey break
opasari entertain
oppi entrust
orey rub
oḷi hide, cease
oRey stiffen, gain ground
ooy cease
kaṭi bite

kaṇṭi warn
kari burn
karey dissolve
kaḷi pass, spend
kaatali love
kaay yield
kiraki understand
kiḷi tear
kuṭi drink
kuvi pile up, heap up
kuḷi form pit
kuRi note down
koley bark, undo
koḷey mash, mix
koRi chirp
koovi be mad
canti meet
canteeki doubt
cati deceive
cartti vomit
camaaḷi manage
cammati agree
caati achieve
cinti think. ponder over
ceemi save
taṇi lower in height
taRi cut
taaḷi season
tiri twist, grind
tii burn
tiirmaani decide, make-up one's mind
tekey complete
teḷi sprinkle
teey rub
toṭey wipe
toley put an end to, destroy
toli remove the coconut husk
toḷey cut out a hole
toḷi sprinkle
naṭi act
niccayi decide
niruupi prove
neri crush
neḷi bend
neRey fill
neney think
noṭi break
norey foam, froth
noḷey insert
pati study
parikasi mock
paRi snatch, pluck
piy rip, tear
puṭi catch
pokey cause to smoke
poṭi pound
pori fry
miti tread down
maṭi fold
mati respect
maRey hide
muṭi complete
muRi break
resi enjoy
reṭṭi double
vanji deceive
vaṭi make flow
vaRṇi describe
vaḷey bend
vay place
vali show face
vaasi read
vistari describe
viti lay down rules
viri unfold, expand, spread
aRu cut off
iḷu draw

uṭu wear
uru wither
eṭu take
kuṭu give
keṭu spoil, destroy
keeḷ hear, ask
koru string
ceRu check
taṭu check
toṭu string, connect
poRu endure, tolerate
maRu deny
veḷu wash
etur encounter
etirpaar expect
ceer join
tuur clean
nuur spin
paar see
vaḷar grow
vil sell

:

3.68. V_{3ai} (1.141)

ala be distressed with desires
keṭa lie down
naṭa walk
para spread
paRa fly
paṭapaṭa hurry

:

V_{3at} (1.129)

aḷa measure
era beg
kaṭa cross
kala mix
cema carry
poḷa split

:

3.69. V_{3bi} (1.130)

aṭar become removed
atir resound
avur loosen
utir wither
uur crawl
oyar rise
olar dry
oṇar dry
kaḷar loosen
kuḷur become cold
ceer reach
coor tired
taḷar weak
tiir cease
tovar dry
nakar move
nayar be polite
naal hang
nimir become erect
neer solicit
noo ache
paṭar spread
peer become removed
var come
vaḷar grow
vaaḷ live
veek cook well
kamur be upside down
tavaḷ crawl
taaḷ come down, drown
aRu cut off

:

3.70. V_{3bt} (1.130)

oṇar feel
koṇṭuvaa bring
tar give
toṭar continue
pakur divide
vaku divide
pukaḷ praise

:

3.71. V_{4i} (1.131)

aampuṭ be with one's power, caught
paṭ become dry
poRappaṭ start
keṭ perish
uruḷ roll
curuḷ get twisted, curled
teraḷ mature
niiḷ lengthen
maaḷ die
mooḷ urinate
peeḷ defacate

:

3.72. V_{4t} (1.142)

kuupput call
caappuṭ eat
toṭ touch
naṭ plant
paṭ experience
puṭ break
aaḷ rule
kaaṇ see

:

3.73. V_{5i} (1.132)

nil stand

:

3.74. V_{5t} (1.132)

kol kill
tin eat

:

3.75. V_{6ai} (1.133)

aḷu weep

:

3.76. V_{6at} (1.133)

uḷu plough
toḷu worship

:

3.77. V_{6bi} (1.134)

pey rain

:

3.78. V_{6bt} (1.134)

ey shoot
koy pluck

:

3.79. V_{7i} (1.135)

amey settle
aḷi decay
aley wander
iṭi break
eri burn
oṭi break
oṭey break
oḷi cease
kani ripe
kasi ooze
kari burn
karey dissolve
kavi cover
kaḷi take place
kaay dry
kiḷi tear
kuni bend
kumi pile up
kuvi pile up
kuḷi be deep
cari lean, fall
tiri wander
tuṇi be resolute
teḷi clear
neri crush
neRey fill
noḷey creep, enter, thrust
paṭi settle
pati imprint, fix
paṇi settle, bow, subside
paay flow, plunge
poṭi mash, pulverise
pori fry
maṭi fold
mali cheap
maRey hide
maRi turn
muRi break
meli become lean
vaṭi drop
viṭi dawn
viri become wide, blossom

:

3.80. V_{7t} (1.135)

aṇi adorn with
ari cut
aḷey mix
aRi know
aay separate
aarraay think, ponder, research
uri untie cloth, skin
uRi sip
eṇey join
kotey scoop
cori flow down
coRi itch
piri part from
pesey mix, mash
poti cover, rap
muṭi knot
meey graze
varey draw

:

3.81. Aux_{in} (1.143)

pook go

3.82. Aux_{12} (1.143)

aak become

3.83. Aux_{21} (1.144)

vay place

3.84. Aux_{22} (1.144)

paar see

3.85. Aux_{31} (1.145)

iru sit

3.86. Aux_{32} (1.145)

k(i)ṭṭuru (p. 82)

3.87. Aux_{41} (1.146)

pooṭ put

3.88. Aux_{42} (1.146)

k(i)ṭ have
viṭ leave

IV

MORPHOPHONEMICS

Morphophonemics forms the last chapter of this study. It deals with not only the sandhi rules, but several allomorphic variations, realizations of several grammatical categories that have been derived by transformations etc., as well.

As already mentioned certain allomorphs have been set up as basic and certain other allomorphic variations are derived by morphophonemic rules here which will simplify the grammar a great deal. For example we have two allomorphs for conditional mood, *–aal* (4.7, 4.8) and *-aa* (4.71) as in *aṭi-cc-aal-um* 'even if (some one) beats' and *aṭi-cc-aa* 'if (some one) beats' two for feminine singular *-aaḷ* (1.114) and *–aa* (as in *va-nt-aaḷ-aa* 'Did she come?' and *va-nt-aa* ('She came') two for honorific singular *-aaḷ* (1.117) and *-aa* (*va-nt-aaḷ-aa* 'Did they come?' and *va-nt-aa* 'They came') and two for verbal participle (negative) *-mal* (4.42) and *–ma* (as in *var-aa-mal-aa* 'with out coming?' and *var-aa-ma* 'Without coming?'). All these can be taken care of by setting up the forms with final consonants (*–aal, –aaḷ, –aaḷ, -aaḷ* and *–mal)* as basic forms and deriving others (those without finnl consonants) by a simple morphophonemic rule

$$\mathrm{X}a \begin{Bmatrix} l \\ \underset{.}{l} \end{Bmatrix} \begin{bmatrix} -\mathrm{C} \\ \neq \end{bmatrix} \rightarrow \mathrm{X}a \begin{bmatrix} -\mathrm{C} \\ \neq \end{bmatrix}$$

$$\text{Where X is} \begin{bmatrix} m \\ a \end{bmatrix}$$

which deletes the final consonants in certain environments.

The rules are ordered and they operate one after another. This creates certain environments for certain rules to take place. For example we have words like *appaa* 'father' *maamaa* 'uncle' which take *-kku* and *paa* 'mat' *naa* 'dog' which take *-kki* as dative case sign. This is being done taking *paay*, *naay* as basic forms and allowing the rule that deletes the final *y* before *-CC* to operate after the rule that changes *-kku* into *-kki* before *y*; otherwise there will not be any *y* to warrant such a change.

4.1. obl.

$$\begin{bmatrix} \textit{naan} \\ \textit{nii} \\ \textit{niir} \end{bmatrix} - (\textit{mkaḷ}) - \text{CASE} \rightarrow \begin{bmatrix} \left.\begin{matrix} \textit{en} \\ \textit{on} \end{matrix}\right\} -(\textit{mkaḷ}) \\ \textit{om} - \quad (\textit{kaḷ}) \end{bmatrix} - \text{CASE}$$

4.2.

obl. *niimkaḷ* – ϕ – CASE → *om-kaḷ* – CASE

4.3.

obl. *naan-mam* – CASE → *nam-* (*maḷ*) – CASE

When first and second person pronouns (1.78, 1.79 1.156, 1.157, 1.158) takes case signs they undergo certain changes and they are taken care of by these rules. The oblique forms of the first and second person pronouns are gotton by the above rules.

naan-e → *enne* (<*en-e*) me (obj.)
nii-e → *onne* (<*on-e*) you (sing. obj.)
niir-e → *omme* (<*om-e*) you (hon. obj.)
enakku to me (4.30)
onakku to you
omakku to you (hon.)
ennaale by me
onnaale by you
ommaale by you (hon.)
enakke my
onakke your
omakke your (hon.)
enakkaaka for me
onakkaaka for you
omakkaaka for you (hon.)

naan-mkaḷ-e → *emkaḷe* (<*en-mkaḷe*) us (excl. obj.)
nii-mkaḷ-e → *omkaḷe* (<*on-mkaḷ-e*) you (obj.)
niir-mkaḷ-e → *omkaḷe* (<*on-mkaḷ-e*) you (hon.)
emkaḷukku to us
omkaḷukku to you (pl.)
omkaḷukku to you (hon. pl.)
emkaḷaale by us
omkaḷaale by you (pl.)
omkaḷaale by you (hon. pl.)
emkaḷukke our (excl.)
omkaḷukke your (pl.)
omkaḷukke your (hon. pl.)
emkaḷukkaaka for us (excl.)
omkaḷukkaaka for you (pl.)
omkaḷukkaaka for you (hon. pl.)
omkaḷe you (hon. pl., obj.)
omkaḷukku to you (hon. pl.)
nammaḷ-e us (incl. obj.)
nammaḷukku to us (incl.)
namme us (obj.)
namakku to us

Notice that when the singular pronouns *naan* (1.156) *niir* (1.158) takes the plural markers *-mkaḷ* and *-mam* (1.157) the final *n* and *r* are dropped. This can be taken care of by a rule

$$\begin{bmatrix} \mathrm{n} \\ \mathrm{r} \end{bmatrix} - \mathrm{m} \rightarrow \mathrm{m}$$

naan-mkaḷ → *naamkaḷ*
en-mkaḷ → *emkaḷ*
on-mkaḷ → *omkaḷ*
niir-mkaḷ → *niimkaḷ*

4.4. obl.

$$V\begin{bmatrix} \textit{ṭ} \\ \\ R \end{bmatrix}_{\text{n.Nu}} - \begin{bmatrix} \text{CASE} \\ \text{ADJ}_q \end{bmatrix} \rightarrow V\begin{bmatrix} \textit{ṭṭ} \\ \\ tt \end{bmatrix} - \begin{bmatrix} \text{CASE} \end{bmatrix}$$

When *ṭ* and *R* ending nouns (except numerals) *aaṭ* 'sheep' *aaR* 'river' take case markers (1.32–1.39) and when they come as adjectives (1.55) final consonants are doubled. n.Nu denotes all nouns except numerals.

aaṭ-e → *aaṭṭe* sheep (obj.)
aaṭ-ukku → *aaṭṭukku* to the sheep
aaṭ-le → *aaṭṭle* in the sheep
keṇaR-e → *keṇatte* well (obj.)
keṇaR-ukku → *keṇattukku* to the well
keṇaR-le → *keṇattle* in the well
aaṭ-ADJ_q > *aaṭṭ(u)* sheep (Adj.)
aaṭṭu kaRi sheep curry
aaṭṭu tool sheep skin
keṇaR-ADJ_q → *keṇatt(u)* well (Adj.)
keṇattu taṇṇi well water
keṇattu miin well fish
But
aaR-e → *aaRe* six (obj.)

4.5. obl.

$$Xam - \begin{bmatrix} \text{ADJ}_q \\ \\ \text{CASE} \end{bmatrix} \rightarrow X\begin{bmatrix} a \\ \\ att\text{-CASE} \end{bmatrix}$$

maram-e → *maratte* tree (obj.)
maram-le → *marattle* in the tree
maram-ukku → *marattukku* to the tree
maram-ADJ_q → *mara*

mara kuturey wooden horse

mara paavey wooden toy

4.6. obl.

$$\begin{bmatrix} Xaa \\ \end{bmatrix}_{N_{np}} - ADJ_q \rightarrow Xa$$

amerikka-ADJ_q → *amerikka* American

amerikka paṭippu American education (4.79)

aaprikke paṭippu African education

4.7. obl.

$$VP - V_{cond.q} \rightarrow V_{Co} - Past - aal$$

As already pointed (2.47) there are two ways of expressing conditional, one of which is derived by making use of this rule.

va-nt-aal if (one) comes

vanturu-nt-aal if (one) has come

kaṇ-ṭ-aal if (one) sees

kaṇṭuru-nt-aal if (one) has seen

4.8. obl.

$$V_{Co} - \begin{bmatrix} maaṭṭ \\ \\ lle \end{bmatrix} - V_{cond.q} \rightarrow$$

$$V_{Co} - \begin{bmatrix} aa\text{-}mal + irunt\text{-}aal \\ aa(vi)ṭṭ - aal \end{bmatrix}$$

Negative conditional is derived from negative expressions like *vara-maaṭṭaan* (1.18), *vara-maaṭṭaaḷ*, *varaatu*, *varalle* etc. This is expressed, as shown in the above rule, in two ways.

1. Negative verbal participle + positive conditional expression of the verb *iru* (rule 4.8).
   varaamal iruntaal if (one) does not come
   ceyyaamal iruntaal if (one) does not do
   kuṭukkaamal iruntaal if (one) does not give
   vanturukkaamal iruntaal if (one) has not come
   ceyturukkaamal iruntaal if (one) has not done
2. by adding *-aa(vi)ṭṭaal* to the verb complex.
   varaa(vi)ṭṭaal if one does not come
   ceyyaa(vi)ṭṭaal if one does not do
   pookaa(vi)ṭṭaal if one does not go
   vanturukkaa(vi)ṭṭaal if one does not come
   ceyturukkaa(vi)ṭṭaal if one has not done

4.9. obl.

$$V_{Co} - \begin{bmatrix} V_{po} \\ V_{ne} \\ \textit{lle} \\ \textit{maaṭṭ} \end{bmatrix} \rightarrow V_{Co} - V_{inf.q} - \begin{bmatrix} V_{po} \\ V_{ne} \\ \textit{lle} \\ \textit{maaṭṭ} \end{bmatrix}$$

When the listed items occur with the verb complex (1.16, 1.17) the latter changes to infinitive and this is being dealt with here. See also rules 1.161, 1.162, 1.124 and 1.140.

vara-ṇum has/have to come
vara-muṭiyum can come
vara-ṭṭum let come
vara-laam may come
vara-aaṇṭaam don't have to come
vara-lle did/does/will not come
vara-maaṭṭaan will not come-he

4.10. obl.

$$V - Aux_2 \rightarrow V - V_{inf.q} - Aux_2$$

(rules 1.124, 1.144)

When auxiliary verbs are added to main verbs the latter are modified into infinitives in the case of Aux_2.

cey- paar → *ceyya-paar* try to do
cey- vay → *ceyya-vay* make someone do

4.11. obl.

$$V - Aux_x \rightarrow V - V_{vp.q} - Aux_x$$

$$Aux_x \text{ is an abbreviation for } \begin{bmatrix} Aux_{in} \\ Aux_3 \\ Aux_4 \end{bmatrix}$$

caa-poo → *cettu-poo* (1.143)
cey-iru → *ceytu-iru* (1.141)
cey-kṭṭuru → *ceytu-kṭṭuru* (1.141)
cey-pooṭ → *ceytu-pooṭ* (1.146)
cey-kṭ → *ceytu-kṭ* (1.146)
cey-viṭ → *ceytu-viṭ* (1.146)
cey-aak → *ceytu-aak* (1.143)

4.12. obl.

maaṭṭ-u → *aatu*

There are two kinds of negatives in Tamil. One is expressed by *-maaṭṭ-* (*ceyya-maaṭṭ-aan* 'will not do-he', 1.18) and *-aat-* (as in *varaatu* 'will not come-it') and another by *-lle* (1.16). The former indicates future only whereas the latter does not show any time. *varalle* (come-not) can mean either 'did not come' 'do/does not come' or 'will not come'.

avan neettu varalle He did not come yesterday
avan ippam varalle He does not come now
avan naaḷekki varalle He will not come tomorrow

Not only this. The former denotes habituality too. *avan vara-maaṭṭaan* can mean 'Generally he does not come' also. This is the same case with *-aat-* which is gotten by this rule. *-maaṭṭ-* occurs only with gender nouns whereas *-aat-* occurs with neuter nouns (1.115).

avan vara–maaṭṭaan He will not come (habituality too)
avaḷ vara–maaṭṭaaḷ She will not come ,,
atu vara–aatu It will not come (habitually too)
atukaḷ varaatu They (neu.) will not come
atu keṭekkaatu It is not available (habituality too)

4.13. obl.

V_1 – *in* – *u* → V_1 *–i–ttu*

We find expressions like *aaṭiccu* 'danced-it' *ooṭiccu* 'ran-it', in which *–cc–* is found as the past tense marker. We have set up *–in–* as the basic (which occurs in words like *aaṭ–in–aan* 'danced–he' *paaṭ–in–aan* 'sang–he') and this

necessitates to have a rule like this. *in>itt* only when followed by *-u* (1.115, 1.126).

aaṭ–in–u → *aaṭ–i–ttu>aaṭiccu* danced-it (4.14)
aṭamk–in–u → *aṭamk–i–ttu>aṭamkiccu* obeyed-it
kaaṭṭ–in–u → *kaaṭṭ-i–ttu>kaaṭṭiccu* showed-it

4.14. obl.

$$\begin{bmatrix} i \\ y \end{bmatrix} - \left[\begin{Bmatrix} tt \\ nt \end{Bmatrix}\right] \rightarrow \begin{bmatrix} i \\ y \end{bmatrix} - \left[\begin{Bmatrix} cc \\ nj \end{Bmatrix}\right]$$

(see rule 1.136)

V_2: *aṭi–tt–aan* → *aṭiccaan* beat-he (1.136)
kuḷi–tt–aan → *kuḷiccaan* bathed-he
oḷey-tt-aan → *oḷeccaan* worked hard-he (4.68)
kaṭi–tt–u → *kaṭiccu* bite-it
poḷey–tt–u → *poḷeccu* survived-it
poḷey–tt–aan → *poḷeccaan* survived-he

V_7: *ari–nt–aan* → *arinjaan* cut-he
kuni–nt–aan → *kuninjaan* bent-he
amey–nt–u → *amenju* settled-it
kaay–nt–u → *kaanju* dried-it

V_1: *aaṭ–i–tt–u*(4.13) → *aaṭiccu* danced-it
aṭamk–i–ttu → *aṭamkiccu* obeyed-it
coll–i–ttu → *colliccu* said-it (4.13)

4.15. obl.

$$\begin{bmatrix} pook \\ \\ aak \end{bmatrix} \textit{-uk-u} \rightarrow \begin{bmatrix} pook \\ \\ aak \end{bmatrix} \textit{-u}$$

(see rules 1.115 and 1.137)

4.16. obl.

$$\begin{bmatrix} pook \\ \\ aak \end{bmatrix} - \begin{bmatrix} \begin{Bmatrix} in \\ uv \\ icc \end{Bmatrix} \end{bmatrix} \rightarrow \begin{bmatrix} poo \\ \\ aa \end{bmatrix} - \begin{bmatrix} \begin{Bmatrix} n \\ v \\ cc \end{Bmatrix} \end{bmatrix}$$

4.17. obl.

pook–umkaḷ → *poo–mkaḷ*

pook and *aak* which belong to verbal class V_1 are very irregular and we find many changes in various morphemes when they are added to them. When past tense *–in–* and the future tense marker *–uv–* are added to these verbs we find dropping of *k* as well as that of first vowel in the suffixes. These rules take care of many other changes that take place in various environments as given above. Attention is also drawn to rules 1.136, 1.137, 1.121, and 1.115.

pook–in–aan → *poonaan* went–he
pook–uv–aan → *poovaan* will go–he
aak–in–aan → *aanaan* became-he
aak–uv–aan → *aavaan* will become–he
pook–uk–u → *pooku* goes–it
aak–uk–u → *aaku* becomes–it
pook–icc–u → *pooccu* went–it
aak–icc–u → *aaccu* became–it
pook–umkaḷ → *poomkaḷ* You (pl.) go!
pook-umkaḷ → *poomkaḷ* You (Hon.) go!

4.18. obl.

col–in→col–n

When *–in–*, a past tense marker occurs after *col* 'say' *i* is deleted.

col–in–aan → *connaan* said–he
col–in–aaḷ → *connaaḷ* said–she
col–in–a → *conna* who/which said

4.19. obl.

$$\begin{bmatrix} y \\ \\ \text{Vf} \end{bmatrix} - \left[\begin{Bmatrix} \textit{ukku} \\ \textit{ukke} \end{Bmatrix} \right] \rightarrow \begin{bmatrix} y \\ \\ \text{Vf} \end{bmatrix} - \left[\begin{Bmatrix} \textit{kku} \\ \textit{kke} \end{Bmatrix} \right]$$

4.20. opt.

$$\text{Vnf} - \left[\begin{Bmatrix} \textit{ukku} \\ \textit{ukke} \end{Bmatrix} \right] \rightarrow \text{Vnf} - \left[\begin{Bmatrix} \textit{kku} \\ \textit{kke} \end{Bmatrix} \right]$$

4.21. obl.

$$\begin{bmatrix} \textit{en} \\ \textit{on} \\ \textit{om} \\ \textit{nam} \end{bmatrix} - \left[\begin{Bmatrix} \textit{ukk} \\ \textit{ukke} \end{Bmatrix} \right] \rightarrow \begin{bmatrix} \textit{ena} \\ \textit{ona} \\ \textit{oma} \\ \textit{nama} \end{bmatrix} - \left[\begin{Bmatrix} \textit{kku} \\ \textit{kke} \end{Bmatrix} \right]$$

Vf stands for front vowels and Vnf stands for all the non-front vowels.

When *-ukku* (1.26, 1.32, 1.34, 1.35, 1.38) and *-ukke* (1.45) are added to various nouns and the oblique forms of the first and second personal pronouns (4.1) certain changes (dropping of *u*, replacement of *u* by *a* and dropping of *u* optionally in the case of certain nouns) are noticed and they are taken care of by these rules. The changes and the environments that warrant particular changes are given here.

Unlike *-ukku* the genitive case sign *-ukke* can be optionally dropped in certain cases and when it is dropped certain

variations are also noticed in the case of *en* (→ *een*) *on* (→ *oon*) *om* (→ *omme*) and *nam* (→ *namme*). However these alternations are not dealt with here.

naay-kku (→*naakki*) to dog (rules 4.29, 4.68)
peey-kku (→*peekki*) to devil
kiḷi-kku to parrot
naakke dog's
peekke devil's
kiḷikke parrot's

In the case of nouns ending in non-front vowels the dropping of *-u* is optional and we can have forms like

appaa-kku to father
appaa-v-ukku to father
maamaa-kku to uncle
koopu-kku to Gopu
koopu-v-ukku to Gopu
appaa-kke father's
appaa-v-ukke father's
maamaa-kke uncle's
maamaa-v-ukke uncle's

and that is why rule 4.20 is put as optional though the dropping of *u* is a predominant.

ena-kku to me
ena-kke my
ona-kku to you (sing.)
ona-kke your (sing.)
oma-kku to you (hon.)
oma-kke your
nama-kku to us
nama-kke our

4.22. obl.

$$\begin{bmatrix} \mathrm{VV} \\ \\ \neq \mathrm{(C)\ VC}u \end{bmatrix}\text{-}\textit{ukaḷ} \rightarrow \begin{bmatrix} \mathrm{VV} \\ \\ \neq \mathrm{(C)\ VC}u \end{bmatrix}\text{-}\textit{kkaḷ}$$

4.23. obl.

$$\begin{bmatrix} y \\ m \\ \mathrm{V} \end{bmatrix}\text{-}\textit{ukaḷ} \rightarrow \begin{bmatrix} y \\ m \\ \mathrm{V} \end{bmatrix}\text{-}\textit{kaḷ}$$

When *-ukaḷ* (1.155) occurs after various nouns it undergoes various changes and they are shown here by these rules. When it comes after *y*, *m* and *v* ending nouns it looses its first vowel. Similarly words ending in long vowels and words having a particular phonemic structure have *-kkaḷ*.

paay-ukaḷ → *paay-kaḷ* mats
maram-ukaḷ → *maram-kaḷ* trees
puu-ukaḷ → *puu-kkaḷ* flowers
taaRaa-ukaḷ → *taaRaa-kkaḷ* ducks
pasu-ukaḷ → *pasu-kkaḷ* cows
terukkaḷ streets
kiḷi-ukaḷ → *kiḷi-kaḷ* parrots
aasaari-ukaḷ → *aasaari-kaḷ* carpenters
taattaa-ukaḷ → *taattaa-kkaḷ* grand fathers
maynikaḷ sister-in-laws
tampikaḷ younger brothers
ceṭikaḷ plants

As already noted plurals in neuter nouns are rare.

4.24. obl.

$$\begin{bmatrix} i \\ \\ y \end{bmatrix} - kaḷ \neq \rightarrow \begin{bmatrix} iy \\ \\ y \end{bmatrix} o \neq$$

(1.62, 1.74, 1.154)

praamaṇtti-kaḷ → *praamaṇattiyo* Brahmin ladies
cakkilicci-kaḷ → *cakkilicciyo* scavenger women
kiḷi-kaḷ → *kiḷiyo* parrots
kaay-kaḷ → *kaayo* unripe fruits

But

praamaṇtti-kaḷ-e → *praamaṇattikaḷe* Brahmin ladies (obj.)
cakkilicci-kaḷ-e → *cakkiliccikaḷe* scavenger wowen (obj.)
kiḷi-kaḷ-e → *kiḷikaḷe* parrots (obj.)
kaay-kaḷ-e → *kaaykaḷe* unripe fruits (obj.)

4.25. obl.

$$-(u)\,(k)\,kaḷ \begin{bmatrix} -C \\ \\ \neq \end{bmatrix} \rightarrow -\,(u)\,(k)\,ko \begin{bmatrix} C \\ \\ \neq \end{bmatrix}$$

When words having plural suffixes *-ukaḷ* (1.156), *-kkaḷ* (4.22) and *-kaḷ* are followed by word juncture they undergo the above mentioned changes.

terukkaḷ → *terukko* streets
taaRaakkaḷ → *taaRaakko* ducks
aaṭukaḷ → *aaṭuko* sheep
maramkaḷ → *maramko* trees
terukkaḷ-ṇṇaaḷ → *terukko-ṇṇaaḷ* 'streets' - she said

4.26. obl.

$$-(a)\underset{.}{l} \neq \rightarrow - aa \neq$$

In disyllabic and polisyllabic words like *makaḷ*, *periyavaḷ* (1.74), *marumakaḷ* (1.74), *vantavaḷ* etc., when they occur before word juncture, final *ḷ* is dropped. When the final *ḷ* is dropped the short *a* is lengthened.

maka-ḷ ≠ → *makaa* ≠ (1.74, 3.35)
periya-aḷ ≠ → *periyavaa* ≠ (1.74, 3.32)
vanta-aḷ ≠ → *vantavaa* ≠ (pp. 151–152)
marumak-aḷ ≠ → *marumakaa* ≠ (1.74, 3.35)

4.27. obl.

$$V_{Co} - \text{Fut} - u \rightarrow V_{Co} - um_2$$

(rule 1.115)

It has been said that *-u* denotes both neuter singular and neuter plural. But in the case of future tense both the tense markers and the neuter pronominal ending (*-u*) are replaced by *-um* which denotes both tense and gender-number.

V_1: *aaṭ-um* (< *aaṭ-uv-u*) will dance-it
V_2: *kuḷi-kk-um* (< *kuḷi-pp-u*) will bathe-it
V_7: *kuni-um* (< *kuni-v-u*)

4.28. obl.

$$\begin{bmatrix} i \\ \\ y \end{bmatrix} - \begin{bmatrix} \begin{Bmatrix} \phi \\ kk \end{Bmatrix} \end{bmatrix} (-)u \rightarrow \begin{bmatrix} i \\ \\ y \end{bmatrix} - \begin{bmatrix} \begin{Bmatrix} \phi \\ kk \end{Bmatrix} \end{bmatrix} (-)i$$

(rules 1.137, 1.115, 1.32, 1.34)

In words like *kuḷikki* 'bathes-it' *paṭikki* 'reads-it' we find *-i* as the neuter singular and plural marker (see rule 1.115

which gives *-u* as the marker). Notice the occurrence of *-i* is conditioned by the ending of the stem (*i* and *y*).

atu kuḷikki That takes bath
atu ari(y)i That cuts
atu oṭeykki That breaks (something)
atu oṭeyi That breaks

As this is only a phonological rule it takes care of the change that takes place in the dative case sign *-kku* (1.34). Attention is also drawn to the sociative case which was dealt with in page 18.

maturey-kku → *maturekki*
kiḷikku → *kiḷikki* to the parrot
kaasikku → *kaasikki* to Banares
tampikku-k-kuuṭe → *tampikki-k-kuuṭe* with younger brother

4.29. obl.

$$V_{Co} - \left[\begin{array}{c} \text{Past} \\ \text{Pres} \\ \\ \text{Fut} \end{array}\right] - \text{R.P}_q \rightarrow V_{Co} - \left[\begin{array}{c} \text{Past} \\ \text{Pres} \\ \left\{\begin{array}{c} \text{Pres} \\ \textit{kuuṭi} \\ \textit{paṭṭ} \end{array}\right\} \end{array}\right] -a$$

Relative participles, as noted earlier (p.142) are derived from various finite verbs. This rule deals with affirmative relative participle. Past and Present relative participles are directly made by adding *-a* to the past and present tense markers (*va-nt-a* 'who/which came', *vaa-R-a* 'who / which comes') respectively. But in the case of future relative participle we find certain changes. This is expressed in the author's dialect (unlike in the literary dialect where we find expressions like *varum* 'one who/which will come)

a. by the present relative participle (with low frequency)
vaa–R–a who/which comes/come

b. by adding *kuuṭiya* (literally meaning who/which is/are able) and *paṭṭa* (which generally denotes habituality too) to the infinitive of the verb. This can be taken care of by a morphophonemic rule like

$$V_{Co} - \begin{bmatrix} \textit{kuuṭiya} \\ \cdots \\ \textit{paṭṭa} \end{bmatrix} \rightarrow V_{Co} - V_{inf.q} - \begin{bmatrix} \textit{kuuṭiya} \\ \\ \textit{paṭṭa} \end{bmatrix}$$

vara–kuuṭiya who/which comes/come/will come
vara–paṭṭa who/which comes/come/will come
ceyya–kuuṭiya who/which does/do/will do
ceyya–paṭṭa who/which does/do/will do

vaa–R–a payyan the boy who comes/will come
vaa–R–a payyanuko the boys who come/will come
vara–p–paṭṭa payyan the boy who comes/will come
vara–p–paṭṭa payyanuko the boys who come/will come
vara–k–kuuṭiya payyan the boy who will come/comes

Notice that the above forms not only denote future tense but present tense as well. However, this present tense denotes only habituality. Unlike the negative finite verbs which have two separate forms *varaatu* 'will not come', 'does not come' (habituality) *varalle* 'will not come' (the former denotes both future and habituality whereas the latter denotes only future) the positive has only one form *varum* 'will come', 'comes'

(habituality) to denote habituality and ordinary future. This is manifested in the relative participle forms too. Attention is also drawn to the fact that *paṭu* which is generally considered as an auxiliary denoting passivity comes with intransitive verbs like *vaa* 'come'. This has already been noted by Caldwell which had been endorsed by P. S. Subramonya Sastri also.*

va–nt–a who/which came
vanta payyan (–maaru) the boy(s) who came
vaaRa payyan (–maaru) the boy(s) who come(s)
naaḷekki varappaṭṭa payyan the boy who will come tomorrow
naaḷekki varakkuuṭiya payyan the boy who will come tomorrow
eppamum varappaṭṭa payyan the boy who comes always

4.30. obl.

$$V_{Co} - \left\{ \begin{matrix} lle \\ \\ maaṭṭ \end{matrix} \right\} - R.P_q \rightarrow V_{Co} - aat\text{–}a$$

Negative relative participle is derived by this rule. Though affirmative relative participles denote time negative relative participles do not show any time which can be used to refer to any tense. It denotes habituality too.

Rev. Robert Caldwell, A Comparative Grammar of the Dravidian Languages, (Rep. 1956), p. 467.

P. S. Subramonya Sastri, History of Grammatical Theories in Tamil, p. 108.

S. A. Pillai, Tamil Nouns, Anthropological Linguistics Vol. 6. No. 1, 1964, p. 11.

var–aat–a who/which did/do/does/will not come
ceyy–aat–a who/which did/do/does will not no
varaata payyan the boy who does/did/will not come
ceyyaata kaariyam the thing one does/will/did not do

Defective verbs like *uṇṭu, poorum, veeṇum, ille, veeṇṭaam, pooraatu* (1.16) etc. will also be taking the relative participle form when rules like

$$\textit{uṇṭu} - \text{R.P}_q \rightarrow \textit{uḷḷa}$$

operate on V_k and $V_{Co} - \begin{Bmatrix} V_{po} \\ V_{ne} \end{Bmatrix}$. However, this is not dealt with here.

4.31. obl.

$$\textit{caa} - \begin{bmatrix} \textit{tt} \\ \\ \textit{pp} \end{bmatrix} \rightarrow \begin{bmatrix} \textit{cett} \\ \\ \textit{caav} \end{bmatrix}$$

caa–tt → *cett*
cettaan died–he
caa–pp (1.138, 3.66) → *caav*
caavaan will die–he

4.32. obl.

$$V_{Co} - \begin{Bmatrix} \text{Past} \\ \text{Pres} \\ \text{Fut} \end{Bmatrix} - V_{inf.q} \rightarrow V_{Co} - a$$

This rule enables us to derive infinitive from various finite verbs (2.32, 2.33, 2.34). *–a* is taken as the infinitive

marker and we notice that when certain morphemes like *-a* is added to certain classes of verbs they take *-kk-* (*aṭi-kk-a* 'to beat'). This will be taken care of by a later rule (4.46).

var-a to come
aṭamk-a to obey
aṭi-kk-a to beat
veḷu-kk-a to wash
vantu-iru-kk-a to have come

4.33. obl.

$$V_{Co} - \left\{ \begin{matrix} \textit{maaṭṭ} \\ \\ \textit{lle} \end{matrix} \right\} - V_{inf.q} \rightarrow V_{Co} - V_{vp.q} + \textit{irukka}$$

Negative infinitive is derived from negative finite verbs (2.32, 2.33, 2.34). Unlike the affirmative infinitive this one is formed by adding the infinitive form of the verb *iru* (1.141, 4.46) to the negative verbal participle form of V_{Co} (4.39).

varaamal irukka not to come
ceyyaamal irukka not to do
kaaṇaamal irukka not to see

4.34. obl.

$$V_{Co} - \left[\begin{matrix} \text{Past} \\ \\ \left\{ \begin{matrix} \text{Pres} \\ \text{Fut} \end{matrix} \right\} \end{matrix} \right] - V_{n.q} \rightarrow V_{Co} - \left[\begin{matrix} \text{Past} \\ \\ \text{Pres} \end{matrix} \right] \textit{-at}$$

As already noted (2.31) verbal noun is derived from various finite verbs. *-at(u)* is used as verbal noun marker. When finite verbs are changed into verbal nouns the pronominal suffixes like *-aan*, *-aaḷ*, *-aar* etc. are dropped and the verbal noun marker *-at(u)* is added to the tense markers.

Notice that both present and future verbal nouns have one and the same tense marker (present). However, this is not the case in the literary Tamil which has two separate forms (*varukiRatu* and *varuvatu*).

va-nt-atu the action of coming (past)
vaa-R-atu the action of coming (pres., fut.)
cey-t-atu the action of doing (past)
ceyy-ϕ-atu the action of doing (fut. pres.)

4.35. obl.

$$V_{Co} - \begin{bmatrix} maa\d{t}\d{t} \\ \\ \d{l}le \end{bmatrix} - V_{n.q} \rightarrow$$

$$V_{Co} - \begin{bmatrix} aa\text{–}mal + irukk & \\ aat & \\ aa\text{–}mal + iru\text{–} & \begin{Bmatrix} \text{Past} \\ \text{Pres} \end{Bmatrix} \end{bmatrix} - at$$

Negative verbal nouns are derived by making use of this rule, taking rule 2.31 etc. as its sources. In the case of negative there is a slight change that the verbal noun is made by the combination of the negative verbal participle of the verb and the verbal noun of the auxiliary verb *iru.*

var-aamal + iruntatu the action of not coming (past)
ceyyaamal iruntatu the action of not doing (past)
varaamal irukkatu the action of coming (pres., fut.)
var–aat–atu the action of coming (past., pres., fut.)

4.36. obl.

$$V_{Co} - \begin{Bmatrix} \text{Imp}_p \\ \\ \text{Tense–GP} \end{Bmatrix} - V_{vp.q} \rightarrow V_{Co} - \text{Past} - u$$

Affirmative verbal participle is derived by this rule. It is derived from various sources as given in the rule namely imperatives, verbs having past, present and future tenses. Though it has only one basic structure as given in the right hand side of the above rule we find some variants which are derived from this basic form. *-u* is taken as the basic verbal participle marker and others like *-i* are derived from this.

va-nt-u	having come
kaṇ-ṭ-u	having seen
kuṭu-tt-u	having given
nil-ṇ-u	having stood
aḷu-t-u	having wept
vantu-iru-nt-u	having (had) come

4.37. obl.

$$V_1 - \text{Past} - u \rightarrow V_1 - i$$

-i occurs as another variant of the verbal participle marker and this rule gives the condition for its occurrence. Verbs belonging to class I (with the exception of *aak* (Aux_{19}) and *pook* (Aux_{in})) take *i-* as the verbal participle marker.

aṭamk-i	having obeyed
eeR-i	having climbed
aaṭ-i	having danced
aṭakk-i	having subdued (tr.)

4.38. obl.

$$\begin{bmatrix} pook \\ \\ aak \end{bmatrix} - i \rightarrow \begin{bmatrix} pooy \\ \\ \begin{Bmatrix} aay \\ aaki \end{Bmatrix} \end{bmatrix}$$

As already stated the verbs *pook* and *aak* behave differently when they take the verbal participle marker and this is taken care of by this rule.

pooy having gone

aay having become

aaki having become

4.39. obl.

$$V_{Co} - \left\{ \begin{array}{l} Imp_n \\ maaṭṭ\text{–}G.P \\ lle \end{array} \right\} - V_{vp.q} \rightarrow V_{Co} - aa\text{–}mal$$

Negative verbal participles like *kaaṇaamal* 'without seeing' etc. are derived from negative imperative, negative epressions like *kaaṇa–maaṭṭ–aan* 'he will not see' and '*kaaṇa–lle*' (he) did/does/will not see etc.

ceyy–aa–mal without doing

naṭakk–aamal without walking

nii ceyyaamal poo You go without doing (it)!

avan imke varaamal amke poonaan He went there without coming here

4.40. obl.

$$\begin{bmatrix} tar \\ var \\ poo \end{bmatrix} \begin{bmatrix} Imp_p \\ \text{–}uk\text{–}\ G.P_h \end{bmatrix} \rightarrow \begin{bmatrix} taa \\ vaa \\ poo \end{bmatrix} \begin{bmatrix} Imp_p \\ \text{–}R\text{–}\ G.P_h \end{bmatrix}$$

$G.P_h$ stands for all gender person markers (1.113 to 1.120) except *–u* (1.115).

In the author's dialect there are three verbs which take *-R-* as the present tense marker when it is followed by gender person markers like *-aan*, *-aaḷ*, *-aar* etc. Though *-uk-* was set up as the present tense marker (I.137) we see -R- in the case of these three verbs and this peculiarity is taken care of by this rule. Similarly the change found in the roots (in the imperative) *var* (changed to *vaa*) and *tar* (changed to *taa*) is also dealt with here.

taa-R-aan gives-he
vaa-R-aan comes-he
poo-R-aan goes-he
taa-R-aaḷ gives-she
vaa-R-aaḷ comes-she

But

tar-uk-u gives-it
var-uk-u comes-it

Notice that in the case of neuter no change takes place.

taa Give!

vaa Come!

poo Go!

4.41. obl.

kaaṇ-ṭ → *kaṇ-ṭ*

kaṇṭaan saw-he (3.72)
kaṇṭaaḷ saw-she

4.42. obl.

veek-nt → *vent*

ventu well cooked-it (3.69)
venta which cooked well

4.43. obl.

$$\textit{nil} - \begin{bmatrix} uv \\ uk \\ um_2 \\ a \end{bmatrix} \rightarrow \textit{ni-} \begin{bmatrix} pp & \\ kk & \\ kk & \begin{bmatrix} um_2 \\ a \end{bmatrix} \end{bmatrix}$$

Verb *nil* which belongs to class V_5 (3.73), when certain suffixes are added to it, undergoes certain changes (1.137, 1.138).

nippaan will stand-he
nikkaan stands-he
nikkum will stand-it
nikka to stand
nikkalaam may stand
nikkaaṇṭaam must not stand (1.16)
nikkaṇum have to stand

4.44. obl.

$$\textit{noo} - \begin{bmatrix} nt \\ uv \\ um(ka\d{l}) \\ a \\ \neq \end{bmatrix} \rightarrow \begin{bmatrix} no\text{–}nt & \\ noo\text{–}v & \\ \begin{matrix} noov \\ nook \end{matrix} & \begin{bmatrix} um(ka\d{l}) \\ a \\ \neq \end{bmatrix} \end{bmatrix}$$

(1.115, 1.136, 1.137, 1.121, 1.122 etc.)

nontaan ached-he
noovaan will ache–he
noov/nook–um will ache–it
nooka/noova to ache
nooku/noovu ache!

4.45. obl.

$$tin\text{-} \begin{bmatrix} uv \\ uk \\ um_2 \\ a \end{bmatrix} \rightarrow tim\text{-} \begin{bmatrix} p \\ k \\ k\text{-}\begin{bmatrix} um_2 \\ a \end{bmatrix} \end{bmatrix}$$

timpaan will eat-he
timkaan eats-he
timkum will eat-it
timka to eat

4.46. obl.

$$\begin{bmatrix} V_2 \\ V_{3a} \end{bmatrix} - \begin{bmatrix} um_2 \\ a \end{bmatrix} \rightarrow \begin{bmatrix} V_2 \\ V_{3a} \end{bmatrix} \text{-}kk\text{-} \begin{bmatrix} um_2 \\ a \end{bmatrix}$$

Verbs belonged to classes V_2 and V_{3a} take *-kk-* when suffixes like *-um*$_2$, *-a* etc. are added, and this is taken care of by this. Notice that when *-um* and *-umkaḷ* are added no change takes place. But on the other hand *-kk-* is added when *-um*$_2$ (4.27) is suffixed.

V_2: *kuṭu-kk-a* (4.32) to give
kuṭu-kk-aamal (4.39) without giving
kuṭu-kk-aate (1.122) Don't give!
kuṭu-kk-aateyum (1.122) Don't give! (Hon. sing.)
kuṭu-kk--aa(vi)ṭṭaal (4.8) if (one) does not give
kuṭu-kk-aatu (4.12) it will not give
kuṭu-kk-um$_2$ (4.27) it will give
kuṭu-kk-aata (4.30) who/which did/do/will not give
kuṭu-kk-at(u) (4.34) giving
kuṭu-kk-a-ṇum (1.16) have to give
kuḷu-kk-a-muṭiyum (1.16) can give
kuṭu-kk-a-laam may give

kuṭu-kk-a-aanṭaam don't have to give
kuṭu-kk-a-maaṭṭaan will not give-he (1.18)
kuḷi-kk-a to bathe
kuḷi-kk-aamal without bathing

V_{3a}: *naṭa-kk-a* to walk
naṭa-kk-aamal without walking
naṭa-kk-aate Don't walk!
naṭa-kk-aa(vi)ṭṭaal if one does not walk
naṭa-kk-aatu it will not walk
naṭa-kk-um$_2$ it will walk
naṭa-kk-aata who/which do/does/did not walk
naṭa-kk-atu walking
naṭa-kk-a-ṇum have to walk
naṭa-kk-a-muṭiyum can walk
naṭa-kk-a-laam may walk
naṭa-kk-a-aanṭaam don't have to walk
naṭa-kk-a-maaṭṭaan will not walk-he
ceer-kk-a to join
meey-kk-a to graze

but

kuṭu-um (1.121) → *kuṭum*

4.47. obl.

$$caa-(kk)-\begin{bmatrix} um \\ \\ a \end{bmatrix} \rightarrow caa-k-\begin{bmatrix} um \\ \\ a \end{bmatrix}$$

Verb *caa* (3.66) when it occurs with certain morphemes undergoes certain changes and they are taken care of by these rules.

caa-kk (4.46) → *caak*
caakum will die-it

caaka to die
caa–um → *caakum*
caakum You (hon.) die!
caakalaam may die
caakaṇum must die

4.48. obl.

$$\text{oṇṇ} + \begin{bmatrix} \text{kooṭi} \\ \text{leccam} \\ \text{aay(i)ram} \\ \text{nuuR} \\ \text{patt} \end{bmatrix} \rightarrow \begin{bmatrix} \text{(oru)} \begin{bmatrix} \text{kooṭi} \\ \text{leccam} \\ \text{aay(i)ram} \\ \text{nuuR} \end{bmatrix} \\ \text{patt} \end{bmatrix}$$

When we refer to one crore or one lakh etc., we can simply say *kooṭi* 'crore' or *leccam* 'lakh' with or without *oṇṇu* 'one' and this is taken care of by this rule. But when *pattu* 'ten' is referred to we cannot have *oṇṇu* before it and that is why *oru* is omitted before *patt(u)* in the rule.

(*oru*) *kooṭi* one crore
(*oru*) *leccam* one lakh
(*oru*) *aay(i)ram* one thousand
(*oru*) *nuuRu* one hundred

But

pattu ten

4.49. obl.

$$\begin{bmatrix} \text{renṭ} \\ \text{muuṇ} \\ \text{naal} \\ \text{anj} \\ \text{aaR} \\ \text{eeḷ} \\ \text{eṭṭ} \end{bmatrix} + \begin{bmatrix} \text{patt} + \text{NU}_6 \\ \\ \text{patt} + \text{X} \end{bmatrix} \rightarrow$$

$$\begin{bmatrix} \text{iru} \\ \text{mup} \\ \text{naap} \\ \text{aym} \\ \text{aRu} \\ \text{eḷu} \\ \text{em} \end{bmatrix} \begin{bmatrix} \text{patt} + \text{NU}_6 \\ \\ \text{pat} + \text{X} \end{bmatrix}$$

(X is an abbreviation for any constituent other than NU_6.)

When *ren̤t̤*, *muun̤* etc., occur before *patt* 'ten' the former undergo certain changes as shown in the above rule. Similarly *patt* also changes according to the consituents that follow it.

ren̤t̤ patt on̤n̤ → irupattu on̤n̤u twenty one
ren̤t̤ patt ren̤t̤ → irupattu ren̤t̤u twenty two
ren̤t̤ patt muun → irupattu muun̤u twenty three
ren̤t̤ patt naal → irupattu naalu twenty four
ren̤t̤ patt anj → irupattu anju twenty five
ren̤t̤ patt aaR → irupattu aaRu twenty six
muun̤ patt on̤n̤ → muppattu on̤n̤u thirty one
muun̤ patt ren̤t̤ → muppaattu ren̤t̤u thirty two
naal patt on̤n̤ → naappattu on̤n̤u forty one
naal patt ren̤t̤ → naappattu ren̤t̤u forty two
naal patt ompat → naappattu ompatu forty nine
anj patt on̤n̤ → aympattu on̤n̤u fifty one
aaR patt on̤n̤ → aRupattu on̤n̤u sixty one
aaR patt ren̤t̤ → aRupattu ren̤t̤u sixty two
aaR patt ompat → aRupattu ompatu sixty nine
eel̤ patt on̤n̤ → el̤upattu on̤n̤u seventy one
eel̤ patt ren̤t̤ → el̤upattu ren̤t̤u seventy two
eel̤ patt ompat → el̤upattu ompatu seventy nine
et̤t̤ patt on̤n̤ → empattu on̤n̤u eighty one
et̤t̤ patt ren̤t̤ → empattu ren̤t̤u eighty two
et̤t̤ patt ompat → empattu ompatu eighty nine
ren̤t̤ patt → irupatu twenty
muun̤ patt → muppatu thirty
naal patt → naappatu forty
anj patt → aympatu fifty
aaR patt → aRupatu sixty
eel patt → al̤upatu seventy
et̤t̤ patt → empatu eighty

irupatu aaṭu twenty sheep
irupatu aayiram twenty thousand
irupatu leccam twenty lakhs
irupatu kooṭi twenty crores

Note that when *pattu* is followed by the higher numerals (unlike lower numerals one, two etc.) it changes into *-pat(u)*.

4.50. obl.

$$\textit{ompat} + \begin{bmatrix} \textit{nuuR} \\ \\ \textit{patt} \end{bmatrix} \rightarrow \textit{toḷ} \begin{bmatrix} \textit{aay(i)ram} \\ \\ \textit{nuuR} \end{bmatrix}$$

Numeral *ompat* 'nine' behave differenty from other numerals when it occurs before *patt(u)* 'ten', *nuuR(u)* 'hundred' and this is taken care of by this rule.

ompat + nuuR → toḷḷaayiram nine hundred
ompat + patt → toṇṇuuRu ninety (4.66)

4.51. obl.

$$\begin{bmatrix} \textit{reṇṭ} \\ \textit{muuṇ} \\ \textit{naal} \\ \textit{anj} \\ \textit{aaR} \\ \textit{eeḷ} \\ \textit{eṭṭ} \end{bmatrix} + \textit{nuuR} \rightarrow \begin{bmatrix} \textit{iru} \\ \textit{mun} \\ \textit{naa} \\ \textit{ay} \\ \textit{aRu} \\ \textit{eḷu} \\ \textit{eṇ} \end{bmatrix} - \textit{nuuR}$$

reṇṭ + nuuR → irunuuRu two hundred
muuṇ + nuuR → munnuuRu three hundred
naal + nuuR → naanuuRu four hundred

aynuuRu five hundred
aRunuuRu six hundred
eḷunuuRu seven hundred
eṇṇuuRu eight hundred

4.52. obl.

$$\begin{bmatrix} muu\d{n} \\ anj \\ e\d{t}\d{t} \end{bmatrix} + aay(i)ram - \begin{bmatrix} muu \\ ay \\ \left.\begin{matrix} e\d{t}\d{t} \\ e\d{n} \end{matrix}\right\} \end{bmatrix} - aay(i)ram$$

muuṇ + *aayiram* → *muuvaayiram* three thousand
anj + *aayiram* → *ayyaayiram* five thousand
eṭṭ + *aayiram* → $\left\{\begin{matrix} e\d{t}\d{t}aayiram \\ e\d{n}\d{n}aayiram \end{matrix}\right\}$ eight thousand

4.53. obl.

$$pa\d{t}t + \begin{bmatrix} o\d{n} \\ anj \\ aaR \\ ee\d{l} \\ e\d{t}\d{t} \end{bmatrix} \rightarrow pati\d{n}- \begin{bmatrix} o\d{n}\d{n} \\ anj \\ aaR \\ ee\d{l} \\ e\d{t}\d{t} \end{bmatrix}$$

patt 'ten' becomes *patiṇ* before *oṇ* 'one' *anj* 'five' etc., and this rule takes care of it.

patt oṇ → *patinoṇṇu* eleven
patt anj → *patinanju* fifteen
patt aaR → *patinaaRu* sixteen
patt eeḷ → *patineeḷu* seventeen
patt eṭṭ → *patineṭṭu* eighteen

4.54. obl.

$$patt + \begin{bmatrix} muu\d{n} \\ \\ naal \end{bmatrix} \rightarrow pati - \begin{bmatrix} muu\d{n} \\ \\ naal \end{bmatrix}$$

patimuuṇu thirteen
patinaalu fourteen

4.55. opt.

patt + *aay*(*i*)*ram* → *patinaay*(*i*)*ram*

$$patt + aay(i)ram \rightarrow \begin{Bmatrix} pattaay(i)ram \\ patinaay(i)ram \end{Bmatrix} \text{ ten thousand}$$

4.56. obl.

$$leccam + NU_X \rightarrow leccatt + NU_X$$

(NU_x stands for all numerals less than *leccam*)

4.57. obl.

$$aay(i)ram + NU_X \rightarrow aay(i)ratt + NU_X$$

(NU_x stands for all the numerals less than *aayiram*)

NU_6:

leccattu+ *oṇṇu* 100001
,, *reṇṭu* 100002
,, *muuṇu* 100003
,, *naalu* 100004
,, *anju* 100005
,, *aaRu* 100006
,, *eeḷu* 100007
,, *eṭṭu* 100008
,, *ompatu* 100009

leccaattu pattu 100010 (1.111)
leccattu nuuRu 100100 (1.110)
leccattu aayiram 101000 (1.108)
leccattu patinaayiram 110000 (1.108, 1.109)
leccaatu irupatinaayiram 120000 (1.108, 1.109, 1.111)

NU_6 :

aayirattu + *onnu* 1001
„ *rentu* 1001
„ *muunu* 1003
„ *naalu* 1004
„ *anju* 1005
„ *aaRu* 1006
„ *eelu* 1007
„ *ettu* 1008
„ *ompatu* 1009

aayirattu pattu 1010 (1.108, 1.111)

aayirattu nuuRu 1100 (1.108, 1.110)

aayirattu irunuuRu 1200 (1.110)

4.58. obl.
nuuR+NU_6 → *nuutt*+NU_6

nuuttu onnu 101
nuuttu rentu 102
nuuttu muunu 103
nuuttu naalu 104
nuuttu anju 105
nunttu aaRu 106
nuuttu eelu 107
nuuttu ettu 108
nuuttu ompatu 109

nuuttu pattu 110 (1.111)

nuuttu irupatu 120 (1.111)

nuuttu muppatu 130

nuuttu tonnuRu 190 (1.103, 1.110, 1.112, 1.101, 1.102)

4.59. obl.

oṇ + (X) + N → *or* + (X) + N

When *oṇ* 'one' occurs as adjective it is realized as *or*(*u*)

oru payyan a boy
oru viiṭu a house

4.60. obl.

≠ CV*y* ≠ → ≠ CV*y*–*i* ≠

pay → *payy*i bag (4.74)
kay → *kayyi* hand, arm
ney → *neyyi* ghee
cey → *ceyyi* Do!

4.61. obl.

V(V) *y* ≠ → V(V) ≠

paay → *paa* mat
kaay → *kaa* unripe fruit
naay → *naa* dog
teey → *tee* Rub!
ṭeey → *ṭee* term used to call young boys
leey → *lee* term used to call urchins
aṇey → *aṇe* dam
taley → *tale* head

But

paay–e → *paaye* mat (obj.)
paay–kku → *paaykki* → *paakki* (4.70)
taley–e → *taleye* head (obj.)
taley–kku → *taleykki* → *talekki*

Setting up *paay*, *kaay* etc., as the basic forms and dropping final *y* as shown here and elsewhere (4.70) will account for the occurrence of *paa* 'mat' *kaa* 'unripe fruit' etc., and that of *-kki* instead of *-kku* (1.34, 4.30). For dlfferent kind of treatment of these items see Shanmugam Pillai's "Tamil - Literary and Colloquial" (Linguistic Diversity in South Asia, I.J. A. L. 1960).

4.62. obl.

$$- X\, a \begin{Bmatrix} ḷ \\ l \end{Bmatrix} \begin{bmatrix} -c \\ \neq \end{bmatrix} \rightarrow - X\, a \begin{bmatrix} -c \\ \neq \end{bmatrix}$$

$$\text{X stands for} \begin{bmatrix} a \\ m \end{bmatrix}$$

vant-aaḷ → *vant-aa* came-she
ceyt-aaḷ → *ceyt-aa* did-she
vant-aal → *vant-aa* if comes
varaa-mal → *varaa-ma* without coming (4.71)

4.63. obl.

ḷ - t(t) → ṭ(ṭ)

keeṭṭaan asked-he (3.67, 1.36)
keeṭṭaa asked-she
veḷḷaaḷ-ticci → *veḷḷaṭicci* (1.74)
kammaaḷ-ticci → *kammaaṭicci*

4.64. obl.

$$\begin{Bmatrix} l \\ n \end{Bmatrix} - ṉ \rightarrow ṉṉ$$

niṉṉaan stood-he (3.73)
koṉṉaan killed-he (3.74)
tiṉṉaan ate-he (3.74)

4.65. obl.

$$\left\{\begin{matrix} l \\ \underset{.}{l} \end{matrix}\right\} - \underset{.}{t} \rightarrow \underset{.}{n}\underset{.}{t}$$

mooḷ–ṭ–aan → mooṇṭaan (3.71)
peel–ṭ–aan → peeṇṭaan (3.71)

4.66. obl.

$$\left\{\begin{matrix} \underset{.}{l} \\ \underset{.}{n} \end{matrix}\right\} - n \rightarrow \underset{.}{n}\underset{.}{n}$$

taḷ–nuuRu → toṇṇuuRu (4.50)
eṇ–nuuRu → eṇṇuuRu (4.51)

4.67. obl.

$$\text{P} - \text{C} \rightarrow \text{P} - u\ \text{C}$$

P stands for all stops.

at–le → atule in that
at–ṭṭu → atuṭṭu with that

4.68. obl.

$$\begin{bmatrix} i \\ e \end{bmatrix} - \text{X} \rightarrow \begin{bmatrix} i \\ e \end{bmatrix} -y- \text{X}$$

where X stands for $\begin{bmatrix} le \\ \underset{.}{t}\underset{.}{t} \\ \text{V} \end{bmatrix}$

(This is the same case in rule 4.69)

maṇi–e → maṇiye bell (obj.)
puli–e → puliye panther (obj.)
tale–e → taleye head (obj.)
male–e → maleye mountain (obj.)
avan–e–aa → avaneyaa him?

4.69. obl.

$$V_1 - X \rightarrow V_1 \, v \, X$$

V_1 is an abbreviation for $\begin{bmatrix} u(u) \\ a(a) \\ o(o) \end{bmatrix}$

pasu–le → *pasuvle*
pasu–aa → *pasuvaa*
teru–aa → *teruvaa*
paasu–aa → *paasuvaa*
vanta–an → *vantavan*

4.70. obl.

$$C_3 - C_1 \, C_2 \rightarrow C_1 \, C_2$$

This rule takes care of the dropping of the first member of three consonant clusters when there is morphemic juncture as shown in the rule. For example *tar–nt–aan* becomes *tantaan* 'gave–he'. Roots like *tar*, *var*, *nimir*, *taaḷ*, *meey*, *kaay*, etc., (3.69, 3.70) are taken as the basic forms as we have these in words like *varuvaan* 'will come–he' *vara* 'to come' and *varaatu* 'will not come–it'. In Literary Tamil we find forms like *nimir–nt–aan*, *taaḷ–nt–aan*, *meey–nt–atu* etc., and in the author's dialect we find dropping of the first consonants *r*, *y*, *l* and *ḷ* (C_1). As *y* is responsible for palatalization found in words like *meenju* (*meey–nt–u* > *meeynju* > *meenju* 'grazed–it') this cannot precede the rule which takes care of the change of palatalization (4.14, 4.19).

taḷar–nt–aan > *taḷantaan* became weak–he
uur–nt–aan > *uuntaan* crawled–he
taaḷ–nt–u > *taantu* came down–it

meey–nj–u > *meenju* grazed–it
ceer–kk–aan > *ceekkaan* joines–he (tr.)
paar–tt–aan > *paattaan* saw–he
naaykki > *naakki* to dog
oṭey–cc–aan > *oṭeccaan* broke–he
ceer–tt–aan > *ceettaan* joined–he
aley–nj–aan > *alenjaan* wandered–he
naal–nt–aan > *naantaan* hanged–he
vil–tt–aan > *vittaan* sold–he

4.71. obl.

$a \neq \rightarrow e \neq$

Final *a* in words like *vara* 'to come' *avanukkaaka* 'for him' (1.35) before word juncture is changed into *e* by this rule. Though *vare* 'line' and *vare* 'to come', when they occur in isolation, end in *e* we find that they behave differently. *vare* 'line' takes *y* when suffixes like *–um*, *–aa* are suffixed whereas *vare* 'to come' takes *v*. Not only that. When such suffixes are added to them final *e* is retained in the former whereas it is changed into *a* in the latter.

vare line	*vare* to come
vare–ṭṭu → *vareyṭṭu*	*vare–ṭṭum* → *varaṭṭum*
vare–aa → *vareyaa*	*vare–aa* → *varavaa*

Taking *vara* 'to come' *avanukkaaka* 'for him' etc., as the basic forms and deriving *vare*, *avanukkaake* etc., by this rule simplify the description much.

vara ≠ → *vare* ≠ to come

pooka ≠ → *pooke* ≠ to go

avanukkaaka → *avanukkaake* for him

enakkaaka ≠ → *enakkaake* ≠ for me

4.72. obl.

$$\neq C(V)V(C)\, n \neq \rightarrow \neq C(V)\, V(C)\, n - u \neq$$

4.73. obl.

$$XC \neq \rightarrow XC - u \neq$$

Unlike in Literary Tamil no consonant except *n* and *m* (which nasalize the preceding vowels in all disyllabic and polysyllabic words) ends in a word in spoken Tamil. Most of the consonants take *u* in the word final (see 4.60) and this tendency found in colloquial Tamil is taken care of by these rules. There are one or two exceptions (*taan*) to these rules which, however, is not shown here. C in XC stands for all consonants except *n* and *m*.

teen → *teenu*

maan → *maanu*

kaṇ → *kaṇṇu*

kal → *kallu*

avar → *avaru*

neett → *neettu*

naaḷ → *naaḷu*

kaḷakk → *kaḷakku*

aras → *arasu*

at → *atu*

reṇṭ → *reṇṭu*

aaR → *aaRu*

uṭump → *uṭumpu*

oṭṭ → *oṭṭu*

kaḷuk → *kaḷuku*

kutipp → *kutippu*

4.74. obl.

$$\neq (C)\,V\,C_1\;-V \rightarrow \neq (C)\,V\,C_1\;C_1\;V$$

When words like *maṇ*, *kaḷ*, *en* etc., take suffixes beginning with a vowel, the consonants at the end of the words are doubled. C_1 stands for all consonants except stops including *R* and *r*.

kal–u → *kallu*

maṇ-u → *maṇṇu*

eḷ-u → *eḷḷu*

en–e → *enne*

cey–i → *ceyyi*

oṇ–u → *oṇṇu*

poṇ–ukku → *poṇṇukku*

on–aale → *onnaale*

nam–e → *namme*

pay–e → *payye*

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Abbreviations

ABL ablative
ADJ$_p$ adjective proper
ADJ$_q$ adjective marker
ADV adverb
ADV$_1$ adverb one
ADV$_2$ adverb two
ADV$_m$ adverb marker
AUX auxilary
C consonants (Chap. 4)
C clitics
C$_1$ a class of clitics
C$_2$,,
C$_3$,,
Cl$_p$ clitics of place
COMP comparative
D.Adj demonstrative adjective
DAT dative
E expression
FRA fraction
F.S feminine singular marker
Fut future tense
GP gender person
H.S honorific singular marker
IMP imperative
IMP$_n$ imperative, negative
IMP$_p$ imperative, positive
INS instrumental
INTE intentive
INTR interjection
INTR$_1$ interjection one
INTR$_2$ interjection two
Loc locative
loc locative case markers
M.Adj mass adjective
M.S masculine singular marker
N noun
N$_{am}$ a class of nouns denoting trees
N$_{cou}$ neuter count noun
N$_{da}$ nouns denoting days
N$_{di}$ nouns denoting direction
N$_f$ common noun, feminine
N$_g$ nouns denoting rational beings
N$_{co}$ gender common noun
N$_{gcs}$ gender noun
N$_{go}$ — bases
N$_{gf}$ proper noun, feminine
N$_{gH}$ proper noun, Honorific
N$_{gh}$ proper noun, honorific
N$_{gm}$ proper noun, masculine
N$_{gp}$ human proper noun
N$_{gH}$ proper noun, Honorific
N$_h$ common houn, honorific
N$_{li}$ nouns of living creature
N$_m$ *common noun, masculine*
N$_{ma}$ mass nouns
N$_{mo}$ nouns denoting months
N$_n$ neuter nouns
N$_{nco}$ neuter common nouns
N$_{nl}$ nouns denoting non-living things
N$_{np}$ nouns of place
N$_o$ other nouns
N$_{ot}$ nouns denoting timings other than mentioned
N$_{ox}$ a class of nouns
NP noun phrase
NP$_b$ a class of noun phrase
N$_p$ place nouns
N$_{po}$ other nouns of places
N$_q$ nouns of quality
N$_r$ nouns denoting water, etc.
N$_T$ time, of time
N$_t$ name of various timings
N$_{ti}$ nouns denoting timings

N_{tr} nouns denoting trees
NU.ADJ adjectives of quantity
NU.Adj numeral adjective
NUM numeral
NUM_s numeral, singular
NUM_p numeral, plural
NUMB number
OBJ objective
ORD_1 ordinal one
ORD_2 ordinal two
ORD_{1q} ordinal 1 marker
ORD_{2q} ordinal 2 marker
Past past tense
Pl_1 plural marker
Pl_2 ,,
Pl_p ,,
PN pronoun
PN_1 first person pronoun
PN_2 second person pronoun
PN_{2c} second person pronoun (common)
PN_{2h} ,, (honorific)
PN_{2H} ,, (Honorific)
PN_3 third person pronouns
PN_{3c} third person pronoun (common)
PN_{3h} ,, (honorific)
PN_{3H} ,, (Honorific)
PN_{3f} ,, (feminine)
PN_{3m} ,, (masculine)
PN_{3n} ,, (neuter)
Pres present tense
QUA qualitative
QUA_1 adverb of quality one
QUA_2 ,, ,, ,, two
RP_q relative participle marker
S sentence
Soc sociative
T_A sub-class of time expression
T_a ,,
T_B ,,
T_b ,,
T_{b1} sub-class of time expression
T_{b2} ,,
T_p ,,
T_q ,,
T_r ,,
T_s ,,
T_t ,,
T_u ,,
T_4 ,,
T_5 ,,
T_6 ,,
T_7 ,,
T_8 ,,
TM time expression
V vowel (Chap. 4)
V vowel
V_1 a class of verbs
V_2 ,,
V_3 ,,
V_4 ,,
V_5 ,,
V_6 ,,
V_7 ,,
V_{co} verb complex
$V_{cond.q}$ conditional marker
$V_{inf.q}$ infinitive marker
V_k defective verb
V_{kp} defective verb, positive
V_{kn} ,, , negative
$V_{n.q}$ verbal noun marker
V_{ne} defective verb, negative
V_{po} defective verb positive
V_{suf} verb suffix
$V_{vp.q}$ verbal participle marker
V_y verb suffixes representing tenses, negatives, etc.
VOCI vocative and interrogative
VOC vocative
VOC_q vocative marker
VP verb phrase

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Errata

Page	Line	Error	Correction
11	17	*uaaḷekki*	*naaḷekki*
29	15	$N\text{-}Adj_a$	$N\text{-}Adj_q$
36	19	N_{pl}	N_r
52	16	Nu	Nu_d
54	17	Adj	D.Adj
88	21	came	come
89	7	*n*	*nt*
93	17	came	come
96	last line	come	came
97	5	nowwhere	nowhere
97	9	*naa–een*	*naa–nee*
97	24	*aṭicceen*	*aṭiccen*
99	13	represent	represents
101	9	*kuṭuttan*	*kuṭuttaan*
102	4	*naṭṭun*	*maṭṭum*
104	12	1.178	1.78
104	20	*avamaḷ*	*avamkaḷ*
112	12	wonan	woman
126	16	obl	opt
203	22	*peei*	*peeḷ*
209	8	takes	take
209	10	gotton	gotten
212	10	$VP\text{-}V_{cond\text{-}q}$	V_{co}-Tense
213	5	4.8	4.7
220	11	looses	loses
236	penultimate line	*aḷupatu*	*eḷupatu*
236	12	*muppaattu*	*muppattu*
239	19	*leccaattu*	*leccattu*
239	23	*leccaatu*	*leccattu*

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